

Kitab ut Tauheed

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Arz e Naashir

Shaikh ul Islam, Mujaddid ul A'sr Muhammad bin Abdul Wahhab (D 1206H). Ek motabar aalim e deen, tafseer o hadees aur mutaddid uloom mein yagaana¹ rozgaar the. Unho'n ne zakaawat² aur zahaanat aur deeni uloom par istedrak³ ke baais apne zamane ke bade bade ulama e deen ko mutassir kiya aur unhe apna ham khayal banaaya. Apni tasaneef mein Quran o Sunnat ki tauzihaat ke saath mushrikaana aqaaed par kaari zarb lagaai aur bidaat ke khilaf zabardast jihad kiya.

Unki taaleef, "Kitab ut Tauheed" masaael e tauheed par behtareen kitabo'n mein se ek hai aur sanad e qubooliyat ke lehaz se bhi iska martaba bohot buland hai. Ek taweel muddat se duniya e ilm mein iski asha-at jaari hai aur ab tak arab o ajam mein karodo'n be-raahro'n⁴ ko hidayat ka raasta dikhane aur unhe kufr o zalaalat ke andhero'n se nikalne ka fareeza adaa kar chuki hai.

Is kitab ki tadween o taaleef ka azeem maqsad Shaikh ul Islam Muhammad bin Abdul Wahhab ke pesh e nazar ye tha ke duniya e Islam ko Kitab o Sunnat ki asal talimaat se raushnaas karaaya jaae aur aqaaed aur rasm o riwaaj, jinki tanseekh⁵ ke mutalliq Quran o Hadees aur asaar e shaba se suboot faraaham hota hai. Dalaael o baraheen se (qataiyat ke saath) inko radd kar diya jaae aur sirf in waazeh ahkamaat par imaan o amal ki asaas qaaem ki jaae jo musalmano ke liye falah o khair aur najaat e ukhrawi ka baais hain. Chunache is kitab mein unho'n ne tamaam masaael par mudallal bahes ki hai aur kisi qism ke ta'assub⁶ o enaad⁷ ke baghair bohot hi saada o dilnasheen paraae mein Quran o Sunnat ka nichod pesh kar diya hai.

Yehi wajah hai ke Ahle Haq, jo girohi mafaad aur mazhabi ta'assub nahi rakhte, is kitab ke pesh karda haqaaeq se istefaada karke asal Islami talimaat. Yaane Kitab o Sunnat ka raasta ikhteyar karte rahe hain aur In Sha Allah aainda bhi ye ifaadi haisiyat mussallam rahegi.

Muazziz Qaraeen!

Agarche Kitab ut Tauheed isse qabl Urdu mein mutaqlil hokar qubool e aam ki sanad haasil kar chuki hai, magar hamare liye baais e masarrat muqam ye hai ke hamare faazil dost aur maarooft aalim e deen Professor Saeed Mujtaba Saeedi *Hafizahullah* (Faazil Madinah University) ne bade khubsurat, shashta⁸ aur rawaa'n Urdu tarjuma jaded paraae mein pesh kiya hai. Iske saath saath Darussalaam (research center, Lahore) ne ise mutaddid Arabi aur Urdu edition se taqaabul karke badi tehqeeq ke saath aghlaat⁹ se paak pesh karne ke liye qaabil e qadr khidmat sar-anjaam di.

Jiske liye main idaare ke rafeeq e kaar Mohataraf Qaari Abdul Halem Bilal *salamallah* ka mashkoor hu'n ke unho'n ne badi daqeeq¹⁰ nazar aur bareek beeni se iski taseeh karke ek jaded aur naya usloob bhi diya. Alaawa azee'n deegar ehbaab giraami ne bhi kitab ki zahiri o baatini husn aur uski tazaieen o araaesh ke liye basad e sataaesh mehnat ki hai aur yehi is nae edition ki munfarid khususiyaat hain.

جَزَاهُمُ اللَّهُ عَنَّا وَعَنْ جَمِيعِ الْمُسْلِمِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

Khaadim Kitab o Sunnat

Abdul Maalik Mujahid

Darussalam, Lahore, Riyadh Rabi ul Awwal 1411H, July 1997 CE

¹ T: Benazeer/Bemisaal

² T: zahen ki tezi

³ T: samajhna

⁴ T: gumrah

⁵ T: mansookhi

⁶ T: himayat, tarafdaari

⁷ T: Zidd, sarkashi

⁸ T: paak, khaalis

⁹ T: ghalati

¹⁰ T: Baarik

Arz e Mutarjim

Tauheed ka mas-ala itna ahem aur buniyadi hai ke duniya mein har Nabi jaha'n bhi aur jab bhi aaya, isne sabse pehle apni qaum ya apne ilaaqe ke logo'n ko Tauheed hi ki dawat di, jaisa Allah Ta'ala ne farmaya:

Aye Paeghambar! Tujhse Pehle Hamne Jo Rasool Bhi Bheja, Iski Taraf Yehi Wahee Ki, Ke Mere Siwa Koi Ma'abood Nahi, Pas Tum Meri Hi Ibaadat Karo.¹¹

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Paeghambar e aakhir uz zamaan Hazrat Muhmmadur Rasool Allah ﷺ ne bhi apni tableegh ka agaaz isi dawat e tauheed se kiya, Aap ne farmaya: Logo! Is baat ka iqraar karlo ke Allah ke siwa koi ma'abood nahi, tum falaahyaab ho jaaoge.¹²

Ek doosri riwayat ke alfaz hain: Main Tumhari taraf Allah ka Rasool bankar aaya thu'n, main tumhe hukum deta hu'n ke, Ek Allah ki ibaadat karo aur uske saath kisi ko shareek na thehraao.¹³

Chunache Rasool Allah ﷺ ki dawat par imaan laane walao'n ne asaaf o Naaela aur Laat o Uzza ki ibaadat chodkar sirf Ilaah e Waahed ki ibaadat o parastish ko apne shea'ar banaa liya. To Allah Ta'ala ne unhe izzat o sarfarazi ataa farmai. Duniya mein, jis taraf bhi unho'n ne rukh kiya, unhe surkh-roo kiya aur chaar-daang aalam¹⁴ mein unki azmat ki dhaak bithadi.

Lekin chand sadiyo'n baad musalman phir Tauheed ki nemat se mehroom aur shirk ki aloodgiyo'n mein maloos ho gae. Aur Najad o Hijaaz mein ek martaba phir jaahiliyat oola ki tareeki laut aai aur musalman awaam ki aksariyat mushrikaana aqaaed ka shikar ho gai aur astaano'n aur maqbaro'n ki pujari ban gai. In halaat mein Allah Ta'ala ne jazeerah numaa e arab ke in baadiya nasheeno'n par phir rahmat ki aur Mujaddid ad Da'awah Imam Muhammad bin Abdul Wahab aur unke ansaar o a'awaan ke zariye se inko dawat e tauheed se aashna kiya aur shirk o bidaat ki tarikiyo'n se unhe nikaala.

Shaikh Muhammad bin Abdul Wahab ki sae'e¹⁵ tajdeed o islaah ka ye baab badaa wasee hai. Jiski tafseel ki yaha'n gunjaesh nahi. Shaikh رحمه الله ne amali taur par bhi mazkoora shirk ke addo'n ka khaatma kiya. Wa'az o tableegh se bhi logo'n ke aqaaed o amaal ki islaah farmai aur tasneef o taaleef ke zariye se bhi is mahaaz par badaa daqe'e kaam kiya. Unki tasaneef mein ek nihayat ahem kitab "Kitab ut Tauheed" bhi hai. Jo us waqt qaraeen ikram ke hatho'n mein hai.

Is kitab ka Urdu tarjuma aajse taqriban paun¹⁶ sadee qabl hua tha. Jo ab tak shaaya hota chala aaraha tha, jabke is arsey mein Urdu zaban kaafi wasee ho chuki hai aur uska usloob bhi bohot hadd tak badal chuka hai, is liye zar'urat mehsus hui ke iska nae sire se tarjuma kiya jaae, jo maujooda usloob aur me'eyaar ke mutabiq ho. Taa-ke iski ifaadiyat¹⁷ mahez zaban ki kuhingi¹⁸ ki wajah se mutassir na ho.

Alaawa azee'n Saudi Arab ke alaawa aksar Islami mumaalik mein qabar parasti ki shakal mein shirk ke mazaahir aam hain, jo Allah ki rahmat o nusrat se mehroomi ka sabab hain aur musalman jab tak mushrikaana aqaaed o amaal se taaeb hokar khaalis tauheed ko nahi apnaae'nge, wo rahmat e ilaahi ke mustahiq qaraar nahi paa sake'nge.

Isi zaroorat aur ehsaas ke pesh e nazar, raaqim¹⁹ ne iska ye naya tarjuma kiya hai, Allah Ta'ala ise qubool farmae aur ise awaam ki islaah ka zariya banaae. Ameen

Professor Saeed Mujtaba Saeedi

Mankera, zila Bhakkar Rabi ul Awwal 1418H, July 1997CE

¹¹ Surah Ambiya: 25

¹² Musnad Ahmad: V3 P492

¹³ Hawaala Mazkoor

¹⁴ T: duniya ki 4 tarfe'n

¹⁵ T: jaddo-jahad, mehnat

¹⁶ T: 75%

¹⁷ T: faaeda

¹⁸ T: puraane-pan

¹⁹ T: translator from Arabic to Urdu

Baab 1: Ibaadat Ki Buniyad Tauheed

Irshad e Rabbani hai:

Aur Maine Jinno'n Aur Insaano Ko Sirf Us Liye Paeda Kiya Hai Ke Wo Meri Bandagi Kare'n. ²⁰

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Phir farmaya ke:

Aur Hamne Har Ummar Mein Rasool Bheja, Ke Sirf Allah Ki Bandagi Karo Aur Taghoot (ki bandagi) Se Bacho. ²¹

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Nez, Irshad e Baari Ta'ala Hai:

Aur Tere Rabb Ne Faisla Kar Diya Hai Ke Tum Sirf? Usi (Allah) Ki Bandagi Karo Aur Waledain Ke Saath Husne Sulook Karo. ²²

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

Aur jaisa ke Allah Jalle Shaanahu ne farmaya:

Ek aur jagah par Allah Rabbul Izzat ne you'n farmaya hai:

(Aye Muhammad! ﷺ) Keh Deejiye Ke Aao Main Tumhe Wo Cheeze'n Padh Kar Sunaau'n, Jo Tumhare Rabb Ne Tum Par Haraam Ki Hain (wo ye) Ke Tum Uske Saath Kisi Ko Shareek Na Thehraao. ²³

قُلْ تَعَالَوْا أَنُؤْمِنُ بِمَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا

Hazrat Abdullah bin Masood ؓ farmate hain ke jo shakhs Aap ﷺ ki sar-ba-mohr ²⁴ wasiyyat mulaheza karna chaahta hai to wo Allah Ta'ala ka ye farman padhle:

(Aye Muhammad! ﷺ) Keh Deejiye Ke Aao Main Tumhe Wo Cheeze'n Padh Kar Sunaau'n, Jo Tumhare Rabb Ne Tum Par Haraam Ki Hain:

❖ Ye Ke Tum Uske Saath Kisi Ko Shareek Na Thehraao
❖ Aur (Maa Baap Se Badd Sulooki Na Karna Balke) Apne Waledain Ke Saath Husne Sulook Karo ❖ Aur Apni Aulaad Ko Muflisi Ke Dar Se Qatal Na Karo (kyou'nke) Ham Tumhe Bhi Rizq Dete Hain Aur Unhe Bhi ❖ Aur Tum Be-hayai Ke Kaamo'n Ke Zahir Ho'n Yaa Posheeda, Qareeb Na Jaana ❖ Aur Jiska Qatal Allah Ne Haraam Thehraaya Hai, Usey Qatal Na Karo, Magar Haq (Aur Jaaez Tareeqe Ke Saath. Us (Allah) Ne Tumhe In Baato'n Ki Hidayat Ki Hai, Taa-ke Tum Aqal Se Kaam Lo ❖ Aur Tum Yateem Ke Maal Ke Qareeb Bhi Na Jaao, Magar Aise Tareeqe Se Jo Intehaai Behtareen Aur

قُلْ تَعَالَوْا أَنُؤْمِنُ بِمَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ
نَرَزُفُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ
وَصَاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالْبَيِّنِ هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْيَمِيزَانِ بِالْقِسْطِ لَا
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْبُدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ وَأَنَّ هَذَا
صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

²⁰ Surah Zariyat: 56

²¹ Surah Nahal: 36

²² Surah Isra: 23

²³ Surah Anaam: 151

²⁴ T: mohar lagaya hua

Pasandeeda Ho, Yaha'n Tak Ke Wo Jawani Ko Poho'nch
 Jaae ❖ Aur Insan Ke Saath Naap Tol Poora Poora Karo
 (be-insaafi na karo), Ham Kisi Jaan Ko Uski Wusat²⁵ Se
 Badh Kar Mukallaf Nahi Banate ❖ Aur Allah Ke Ahed Ko
 Pura Karo (Badd-ahedi Na Karo) Us (Allah) Ne Tumhe In
 Baato'n Ki Hidayat Ki Hai, Shayad Ke Tum Naseehat
 Qubool Karo ❖ Aur Beshak Yehi Mera Seedha Raasta
 Hai, Tum Isi Par Chalo Aur Doosre Raasto'n Par Naa
 Chalna, Ke Wo (Raaste) Tumhe Allah Ki Raah Se Door
 Kar De'nge. Us (Allah) Ne Tumhe Is Baat Ki Hidayat Ki
 Hai, Taa-ke Tum Parhezgar Bano. ²⁶

Aur Hazrat Maaz bin Jamal رحمہ اللہ ka bayan hai ke ek dafa main Aap ﷺ ke peeche gadhe par sawar tha, ke Aapne mujhse farmaya: Aye Maaz! Kya tum jaanta ho ke Allah Ta'ala ka bando'n par aur bando'n ka Allah Ta'ala par kya hai hai?

(Maaz رحمہ اللہ kehte hain) maine kaha: Allah Ta'ala aur uske Rasool ﷺ hi behtar jaante hain.

Aap ﷺ ne farmaya: Allah Ta'ala ka bando'n par ye haq hai ke wo sirf isi ki ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n aur bando'n ka Allah Ta'ala par haq ye hai ke jo banda shirk ka murtakib naa ho wo ise azaab naa de.

(Maaz رحمہ اللہ kehte hain) maine kaha: Ya Rasool Allah ﷺ (Ijaazat ho to) logo'n ko ye khushkhabri sunadu'n?

Aap ﷺ ne farmaya: Nahi, aisa naa kaho, ke wo isi par bharosa karke baith jaae'n (aur amal karna chod de'n).

Masaael

1. Jinn o Ins ki takhleeq mein Allah Ta'ala ki hikmat kaar-farma hai.
2. Ibaadat se asal muraad Tauheed hai, kyou'nke jumla Ambiya عليہم السلام aur unki ummato'n ke darmiyan yehi baat mutanaaza²⁷ thi.
3. Jo shakhs Tauheed par kaar-band nahi, isne Allah Ta'ala ki ibaadat hi nahi ki aur wo *Surah Kafiroon* ki ayat وَلَا أَنْتُمْ عِبْدُونَ مَا أَعْبُدُ (Aur Jinki Tum Parastish Karte Ho, Main Unki Parastish Karne Waala Nahi Hu'n) ka mafhoom bhi yehi hai.
4. Isse be'esat²⁸ e Ambiya عليہم السلام ki hikmat ka bhi pata chalta hai.
5. Allah Ta'ala ki taraf se har ummat ki taraf (unki hidayat ke liye) Rasool bheje gae.
6. Tamaam Ambiya ka deen (yaane unki dawat ka mehwar aur markazi nukta) ek hi tha (aur wo Tauheed hai)
7. Ek badaa mas-ala ye bhi maloom hua ke taghoot ke saath kufr aur uska inkaar kiye baghair Allah Ta'ala ki ibaadat mumkin nahi aur isi ma'ane mein Allah ka ye farman hai:

So Jo Shakhs Taghoot Ka Inkaar Kare Aur Allah Ta'ala Par Imaan Laae, Dar-haqeeqat Usne Aisee Mazboot Rassi Ko Thaam Liya Hai Jo Tootne Waali Nahi Hai. ²⁹

فَمَنْ يَكْفُرْ بِالْكَافُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ
 الْوُثْقَى لَا انْفِصَامَ لَهَا.

8. "Taghoot" har is cheez ko kehte hain, jiski Allah Ta'ala ke siwa ibaadat ki jaae.

²⁵ T: kushadgi

²⁶ Surah Anaam: 151-153

²⁷ T: wo cheez jispar jhagda ho

²⁸ T: paeghambar ka bheja jaana

²⁹ Surah Baqara: 256

9. Isse ye bhi maloom hua ke salaf o saleheen ke nazdek Surah Anaam ki mazkoora baala 3 mohkam³⁰ ayaat ki kis qadr ehmiyat aur azmat hai. Inmse (Allah Ta'ala ki taraf se bando'n ko) 10 ahkam aur hidayat di gai hain, ke jin mein se "Awwaleen Hidayat" shirk se mumanea hai.
10. Surah Bani Israel (Al Isra) ki mohkam ayat mein 18 masaael bayan hue hain, jinka aghaaz Allah Ta'ala ne apne mundarja zail farman se kiya hai:

Allah Ta'ala Ke Saath Koi Aur Ma'abed Na Banaana
Warna Zalee Aur Be-yaar o Madadgaar Hokar Baithe
Rahoge.³¹

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّخْذُومًا.

(Yaane in masaael mein sabse awwaleen haisiyat Tauheed ko di gai hai, jaisa ke) mundarja zail alfaaz ke saath ikhtetaam (bhi Tauheed par hi) kiya hai:

Aur Allah Ta'ala Ke Saath Koi Doosra Ma'abood Na
Banalena Ke (aisa karne se) Malaamat-zada Aur (Allah
Ta'ala ke darbar se) Raandah³² Banaakar Jahannam
Mein Daal Diye Jaaoge.³³

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا.

Allah Ta'ala ne hame in masaael ki ehmiyat par tambeeh karte hue irshad farmaya:

Ye Un Danaai Ki Baato'n Mein Se Hain, Jo Aap ﷺ Ke
Rabb Ne Aap ﷺ Ki Taraf Wahee Ki Hain.³⁴

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

11. Surah Nisaa ki wo ayat jo huqooq e ashra ki ayat kehlaati hai, ka aghaaz bhi Allah ne apne (Tauheed bhare) in alfaz se kiya hai:

Aur Allah Ta'ala Ki Bandagi Karo Aur Uske Saath Kisi Ko
Shareek Na Thehraao.³⁵

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا.

12. Isme Aap ﷺ ki is wasiyyat ki taraf bhi tawajjo dilaai gai hai, jo Aap ﷺ ne wafat ke waqt farmai thi.
13. Hamare (yaane bando'n ke) zimme Allah Ta'ala ka kya haq hai?
14. Aur bande jab Allah Ta'ala ka haq adaa kare'n to inka Allah Ta'ala par kya haq hai?
15. (Hadees mazkoor mein bayan shuda) mas-ala ka aksar sahaba ko ilm na tha.
16. Kisi maslehat ke pesh e nazar ilm ko chupaana jaaez hai.
17. Kisi musalman ko aisee khabar dena mustahab hai, jisse wo khus ho.
18. Allah Ta'ala ki rahmat ki wusat par bharosa karke (amal tark karne se) darna chaahiye.
19. Agar masool ko kisi baat ka ilm naa ho to iske mutalliq رسولہ أعلم (yaane Allah aur uske Rasool ﷺ behtar jaante hain) kahe.
20. Kisi ko ilm sikhaana aur kisi ko mehroom rakhna bhi jaaez hai.
21. Is hadees se Aap ﷺ ki tawaze'e aur inkesari ka bhi pataa chalta hai ke Aap ﷺ Jaleel ul qadr hone ke bawajood gadhe par sawar hue aur apne peeche ek doosre shakhs ko bhi sawar kiya.
22. Sawari par apne peeche kisi doosre ko bithaa lena jaaez hai.
23. Is hadees se Hazrat Maaz bin Jabal رضي الله عنه ki fazeelat bhi waazeh hoti hai.
24. Is hadees se mas-ala Tauheed ki azmat ka bhi pataa chalta hai.

³⁰ T: Mazboot, mustahkam

³¹ Surah Isra: 22

³² T: dhutkaara hua

³³ Surah Isra: 39

³⁴ Surah Isra: 39

³⁵ Surah Nisa: 36

Baab: 2 Tauhed Ki Fazeelat Aur Tauheed Ka Tamaam Gunaho'n Ko Mitaa Dena

Irshad e Rabbani hai:

Aur Jo Log Imaan Laae Aur Apne Imaan Ko Zulm (shirk)
Se Alooda Nahi Kiya, Unke Liye Aman Hai Aur Wohi
Raah e Raast Par Hain. ³⁶

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ
وَهُمْ مُّهْتَدُونَ

Aur Hazrat Obaada bin Saamit رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Jo shakhs is baat ki gawahi de ke: ❖ Allah Ta'ala ke siwa koi ma'abood nahi, wo akela hai aur uska koi shareek nahi ❖ aur Hazrat Muhammad ﷺ iske bande aur Rasool ﷺ hain. ❖ aur Hazrat Isa عليه السلام (bhi) Allah Ta'ala ke bande, iske Rasool, iska kalima jo is (Allah) ne Hazrat Mariyam عليها السلام ki taraf daala tha aur uski taraf se (bheji hui) rooh the ❖ Aur (jo shakhs is baat ki bhi gawahi de ke) janat aur Jahannam barhaq hain. To aise shakhs ko Allah Ta'ala (behrehaal) Jannat mein dakhil karega, khwah iske amaal kaise hi ho'n. ³⁷

Aur Sahihain ³⁸ hi mein Hazrat Utbaan رضي الله عنه se riwayat hai ke Aap ﷺ ne irshad farmaya: Allah Ta'ala aise shakhs ko jo mahez razaa e Ilaahi ke liye لا اله الا الله ka iqraar kare, dozakh par haraam kar deta hai.

Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Musa عليه السلام ne Allah Ta'ala se arz ki, aye mere parwardigar! Mujhe aisa zikar batae'n, jisse main tujhe yaad karu'n aur uske zariye se tujhe pukaarta rahu'n.

Allah Ta'ala ne farmaya: Aye Musa لا اله الا الله padha karo.

Musa عليه السلام ne kaha: Aye mere Rab! Ye kalma to tere sab bande padhte hain.

Allah Ta'ala ne farmaya: Aye Musa, gar saato'n asmaan aur unki makhloq bajuz mere aur saato'n zameene'n taraazu ke ek paddle mein ho'n aur لا اله الا الله doosre paddle mein ho to لا اله الا الله in sabse wazni hoga. ³⁹

Aur Sunan Tirmizi mein Hasan sanad ke saath Hazrat Anas رضي الله عنه se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna ke Allah Ta'ala ne irshad farmaya: Aye Ibne Adam! Agar tu mere paas zameen bhar kar gunah laae, phir is haal mein tu mujhse mulaqaat kare ke tu mere saath kisi ko shareek na thehraata ho, to main isi qadr teri taraf maghfirat o bakhshish lekar aaun. ⁴⁰

Masaael

1. Allah Ta'ala ka fazal bohot wasee hai.
2. Allah Ta'ala ke yaha'n tauheed ka bohot ziyaada sawab hai.
3. Sawab ke saath saath aqeeda e tauheed gunaho'n ka kaffara bhi hai.
4. Is tafseel se Surah Anaam ki ayat 82 ki tafseer bhi waazeh ho jaati hai (ke is ayat mein *Zulm* se muraad *Shirk* hai).
5. Hazrat Obaada رضي الله عنه ki hadees mein jo 5 umoor mazkoor hain, in par ghaur o tadabbur karna chaahiye.
6. Hadees e Obaada رضي الله عنه aur Hadees e Otbaan رضي الله عنه dono ko jamaa kare'n to unse لا اله الا الله ke ma'ane mazeed waazeh ho jaata hai aur jo log is dhoke mein muftala hain (ke mahez zubaan se kalma tauheed ka iqraar najaat ke liye kaafi hai) unki ghalati bhi waze hoti hai.
7. Hazrat Otbaan رضي الله عنه ki hadees mein mazkoor shart bhi qaabil e tawaaaje hai.

³⁶ Surah Anaam: :82

³⁷ Bukhari & Muslim

³⁸ Bukhari & Muslim

³⁹ Ibne Hibban aur Haakim ne Saheeh kaha

⁴⁰ Tirmizi

8. Ambiya Ikram bhi is kalima ki fazeelat jaanne ke mohtaaj the.
9. Ye amr bhi qaabil e ghaur hai ke kalma لا اله الا الله tamaam asmaano aur zameen se wazni aur bhari hone ke bawajood bohot se kalma-go logo'n ke taraazu halke ho'nge.
10. Is mein ye saraahat bhi hai ke asmaano'n ki tarha zamee'ne bhi 7 hain.
11. Asmaano aur zameeno mein makhlooq abaad hai.
12. Allah Ta'ala ke bhi ausaaf (sifaat) hain, jabke ishaerah ka aqeeda iske bar-aks hai (ke wo Allah Ta'ala ki baaz sifaat ka inkaar karte hain)
13. Jab aap Hazrat Anas ؓ se marwi hadees ko acchi tarha samajh le'nge to aapko maloom hoga ke Hazrat Otban ؓ se marwi hadees ke in alfaaz: "Ke jo shakhs mahez razaa e ilaahi ki khatir kalma " لا اله الا الله " ka iqraar karle to Allah Ta'ala ise dozakh par haraam kar deta hai. Isse shirk ko chod-dena murad hai, mahez zuban se kalma padh lena najaat ke liye kaafi nahi.
14. Ye baat bhi qaabil e ghaur hai ke is hadees mein Muhammad ﷺ aur Isa ؑ dono ko Allah Ta'ala ke bande aur rasool kaha gaya hai.
15. Ye baat bhi qaabil e pechaan hai ke (har cheez Allah Ta'ala ke hukum se paeda hone ki wajah se iska kalma hai) taaham yaha'n khususi taur par Hazrat Isa ؑ ko "Allah Ta'ala ka Kalma" kaha gaya hai.
16. (agarche Rooh, Allah Ta'ala ki makhlooq hai, taaham) Hazrat Isa ؑ ke mutalliq khususi taur par maloom hua ke unhe Allah Ta'ala ki rooh qaraar diya gaya hai.
17. Jannat aur Jahannam par imaan laane ki (ehmiyat aur) fazeelat bhi maloom hoti hai.
18. Is tafseel se Hazrat Obaada ؓ ki hadees mein ka ma'ane bhi mutaiyyan ho jaata hai ke (insan kejanat mein jaane ke liye iska "Saheb e Tauheed" hona shart hai)
19. Qiyaamat ke roz amaal tolne ke liye jo mizaan qaaem ki jaaegi, iske bhi 2 padle hain.
20. Is hadees mein Allah Ta'ala ke liye "الوجه" ka lafz istemaal hua hai. Ke jiske ma'ane "*Chehra*" hai. (yaane ye imaan laana zaroori hai ke Allah Ta'ala ka chehra hai, albatta (ليس كمثله شيء) ki roo se ham iski kaifiyat samajhne se qaasir hain.

Baab: 3 Haqeeqi Muwwahid Bilaa Hisaab Jannat Mein Jaaega

Irshad e Ilaahi hai:

Beshak Hazrat Ibrahim عليه السلام (logo'n ke liye) Peshwa, Allah Ta'ala Ke Farmabardar Aur Yaksoo The, Wo Mushrikeen Mein Se Nahi The. ⁴¹

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ.

Nez irshad hai:

Aur (ahle imaan wo hain) Jo Apne Rabb Ke Saath (kisi ko) Shareek Nahi Teraate. ⁴²

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ.

Husain bin Abdur Rahman رضى الله عنه kehte hain ke main (ek dafa) Saeed bin Jubair رضى الله عنه ke paas hazir tha ke unho'n ne kaha: Guzishta raat tottne waala sitaara tum mein se kis ne dekha?

To maine kaha: Maine phir saath hi ye bhi keh diya ke main us waqt namaz mein mashghool nahi tha, balke mujhe kisi cheez ne das liya tha.

Saeed bin Jubair رضى الله عنه ne poocha to phir tumne kya kiya?

Maine kaha: Maine dam kiya tha.

Unho'n ne mujhse phir poocha: Tumne aisa kyou'n kiya?

To maine jawab mein kaha: Ke hame Imam Sha'abi رضى الله عنه ne ek hadees bayan ki hai, iski binaa par maine dam kiya tha.

Saeed bin Jubair رضى الله عنه ne phir sawal kar diya: Sha'abi رضى الله عنه ne tumhe kya bayan kiya tha?

Maine jawab diya ke unho'n ne hame Bareeda bin Haseeb رضى الله عنه se marwi ek hadees bayan ki ke: Nazar e badd aur kisi zehrili cheez ke kaatne ke siwa kisi aur soorat mein dam nahi.

Ye sunkar saeed bin Jubair رضى الله عنه ne kaha: Jisne jo suna, phir is par amal kiya, isne bohot hi accha kiya, Albatta hame ibne Abbas رضى الله عنه ne Aap ﷺ ki ye hadees sunai.

Mere saamne bohot si ummate'n pesh ki gae'n, maine dekha ke kisi Nabi ke saath to bohot badi jamaat hai aur kisi ke saath ek do (1-2) aadmi hain aur maine ek Nabi aisa bhi dekha, jiske saath koi ek bhi (ummati) nahi tha. Isi asna mein mere saamne ek bohot badi jamaat namudaar hui. Maine samjha ke ye meri ummat hai. Lekin mujhse kaha gaya ke ye Hazrat Musa عليه السلام aur unki ummat hai. Phir maine ek aur bohot badi jamaat dekhi. Mujhe bataaya gaya ke ye Aap ﷺ ki ummat hai aur unme 70,000 afraad aise hain jo baghair hisaab aur baghair azab ke Jannat mein dakhil ho'nge.

Itni baat farmane ke baad Aap ﷺ uthe aur ghar tashreef le gae. Sahaba Ikram رضى الله عنهم in (khushnaseeb 70,000) afraad ke baare min qiyas araaiya'n karne lage. Baaz ne kaha "Shayad ye wo log hain, jo Rasool Allah ﷺ ki sohbar se faiziyaab hue hain" aur baaz ne kaha: "shayad ye wo log hain jo (ahed) Islam mein paeda hue aur unho'n ne Allah Ta'ala ke saath kisi ko shareek nahi thehraaya". Iske alaawa unho'n ne kuch aur baate'n bhi zikar kee'n. Itne mein Aap ﷺ tashreef le aae, to Sahaba Ikram رضى الله عنهم ne Aap ﷺ ko apni araa se agaah kiya to Aap ﷺ ne farmaya:

Ye wo log hain, jo naa dam karwate hain, na (ilaaj ki gharz se) apne jisme daaghte hain, naa badd faali lete hain aur wo sirf apne parwardigar par hi tawakkal karte hain. Ye sunkar Okkasha bin Mohsin رضى الله عنه khade hue aur azr ki (Aye Allah ke Rasool ﷺ) ye dua farmae'n ke Allah Ta'ala mujhe unme se karde.

⁴¹ Surah Nahal: 120

⁴² Surah Al Mominoon: 59

Aap ﷺ ne farmaya: Tu unme se hai.

Iske baad ek doosre shakhs khada hua aur arz ki: (Aye Allah ke Rasool ﷺ) mere liye bhi dua farmae'n ke Allah Ta'ala mujhe bhi in mein se karde.

Aap ﷺ ne farmaya: Is (dua) mein Okkasha ةلؤؤ tum par sabqat le gaaya hai. ⁴³

Masaael

1. Ye ke tauheed ke baare mein logo'n ke darajaat o maraatib mukhtalif hain.
2. Tehqeeq Tauheed ke mataalib ki wazaahat hai.
3. Allah Ta'ala ne is baat par Hazrat Ibrahim ؑ ki madah o sataish farmai hai, ke wo mushriko'n mein se nahi the aur inka daaman shirk ki aloodgi se paak tha.
4. Allah Ta'ala ne is baat par Hazraat e Auliya Ikram ki bhi madah farmahi hai ke wo shirk se bezar the.
5. "Dam" aur jism daghne ke tareeq ilaaj ko tark karna tauhed ka aala darja hai.
6. In ausaaf ka ehata karna hi dar haqeeqat tawakkal hai.
7. Isse Sahaba Ikram ؓ ke ilm ki gehrai ka bhi pataa chalta hai, ke ye buland paaya maraatib o manaasib unhe mahez amal ki badaulat haasil hue hain.
8. Isse ye bhi pataa chalta hai ke Sahaba Ikram ؓ khair aur neki ke kaamo'n par kis qadr harees the.
9. Isse ummat e muhammadiya ki fazeelat bhi waazeh hoti hai ke ye ummat bulandi darajaat aur kasrat e tadaad ke lehaz se tamaam ummato'n se bartar aur afzal hai.
10. Isse hazrat Musa ؑ (aur in) ki ummat ki fazeelat bhi ayaa'n hoti hai.
11. Aap ﷺ ke saamne tamaam ummate'n pesh ki gae'n.
12. Har ummat ko apne apne nabi ke saath ilaaheda ilaaheda uthaya jaaega.
13. Dawat e Ambiya ko bil umom thode logo'n ne qubool kiya.
14. Jis Nabi ki dawat par ek shakhs bhi imaan na laaya, wo akela hi aaega.
15. Is ilm ka faeda ye hai ke kasrat e tadaad par maghroor aur qillat e tadaad par pareshan nahi hona cahiye.
16. Nazar e badd aur zehreele jaanwar ke kaatne ka dam karna jaaez hai.
17. Saeed bin Jubair ؓ ke qaul "jisne apni shaneed ke mutabiq amal kiya, isne accha kiya" se salaf saleheen ki ilmi gehraai ka pataa chalta hai, nez ye bhi maloom hua ke pehli hadees doosre hadees ke khilaf nahi.
18. Salaf o Saleheen ek doosre ki bejaa taareef o sataesh se parhez kiya karte the.
19. Aap ﷺ ka Hazrat e Okkasha ؓ se ye farmana ke (tu unme se hain) Aap ﷺ ke Nabi hone ke dalaael aur nishaniyo'n mein se ek daleel aur nishani hai.
20. Is hadees se Hazrat Okkasha ؓ ki fazeelat bhi maloom hui.
21. Isse ye bhi maloom hua ke (bawaqt e zaroorat tasreeh ki bajaee) ishara o kinaaya mein guftagu karna jaaez hai.
22. Hazrat Okkasha ؓ ke baad dua ki darkhwast karne waale shakhs ko ahsan andaz mein bithaa dene se ye baat saabit hoti hai ke) Aap ﷺ aala o ahsal akhlaaq ke malik the.

⁴³ Bukhari & Muslim (Bukhari ke alfaz mukhtasar aur mufassal bhi) Tirmizi aur Nasai ne riwayat kiya hai.

Baab 4: Shirk Se Darne Ka Bayan

Irshad e Rabbani Hai:

Beshak Allah Ta'ala us (gunah) Ko Nahi Bakhshye Ga Ke (kisi ko) uska Shareek Banaya Jaaye Aur Uske Siwa Aur Jis Gunah Ko Chaahe Maaf Kardega. ⁴⁴

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Aur Hazrat Ibrahim عليه السلام ne dua ki:

Aur (aye mere Rab!) Mujhe Aur Meri Aulaad Ko Butho'n Ki Ibaadat Se Bachaana. ⁴⁵

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Aur Hadees shareef mein hai: Mujhe tumhare baare mein sabse ziyaada dar "Shirk e Asghar" ka hai.

Aap ﷺ se oocha gaya "Shirk e Asghar" kya hai?

Aap ﷺ ne farmaya: "Riyakaari". ⁴⁶

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ko is haal mein maut aaye ke wo Allah Ta'ala ke saath kisi doosre (shareek) ko pukarta ho to wo jahannam raseed hoga. ⁴⁷

Hazrat Jabir رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jo koi is haal mein Allah Ta'ala se mulaqaat kare ke wo uske saath kisi ko shareek na karta ho to wo jannat mein jaaega aur jo is haal mein Allah Ta'ala se mile ke wo uske saath kisi ko shareek thehraata ho to wo jahannam raseed hoga. ⁴⁸

Masaael

1. Shirk se darna chaahiye.
2. Riyakaari bhi shirk ki ek qism hai.
3. Riyakaari shirk e asghar hai.
4. Nek logo'n par baaqi gunaho'n ki nisbat riyakari ka ziyada qatra hai.
5. Jannat aur Jahannam (insan ke) qareeb hain.
6. Ek hi hadees mein jannat aur jahannam ke qareeb hone ko ekatha zikar kiya gaya hai.
7. Marte waqt shirk naa karne waala shakhs jannat mein jaaega aur jisey shirk karte hue maut aai wo jahannam raseed hoga, agarche wo bohot badaa aabid o zaahid kyou'n na ho.
8. Hazrat Ibrahim Khaleel عليه السلام Allah Ta'ala se apne aur apni aulaad ke liye butho'n ki ibaadat se mehfooz rehne ki dua karna, ek bohot badaa mas-ala hai.
9. Hazrat Ibrahim عليه السلام ne "Aye Mere Parwardigar! In Butho'n Ne Bohot Se Logo'n Ko Gumrah Kar Diya Hai". ⁴⁹ Keh kar aksariyat ki haalat se ibrat haasil ki hai (ke aye mere parwardigar! Mujhe aur meri aulaad ko buth parasti se bachaana).
10. Imam Bukhari رحمه الله ke bayan ke mutabiq in ayaat o ahadees mein kalma لا اله الا الله ki tafseer hai.
11. Is baab mein shirk se mehfooz rehne waalo'n ki fazeelat bhi saabit hoti hai.

⁴⁴ Surah Nisa: 48

⁴⁵ Surah Ibrahim: 35

⁴⁶ Musnad Ahmad: V5 P428-429

⁴⁷ Bukhari

⁴⁸ Muslim

⁴⁹ Surah Ibrahim: 36

Baab 5: لا اله الا الله Ki Gawahi Ke Liye Logo'n Ko Dawat Dena

Irshad e Rabbani hai:

(Aye Muhammad ﷺ) Aap Keh De'n Ke Mera Aur Mere Paerukaaro'n Ka Raasata To Ye Hai Ke Ham Sab Samajh Boojh Kar Allah Ki Taraf Bulate Hain. Allah Ta'ala Har Aeb Se Paak Hai Aur Main Shirk Karne Waalo'n Mein Se Nahi Hu'n.⁵⁰

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Hazrat Abdullah bin Abbas رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne Hazrat Maaz رضي الله عنه ko yemen rawana karte waqt farmaya: Tum ahle kitab ki ek qaum ke paas jaa rahe ho, tum unhe sabse pehle kalima “لا اله الا الله” ki gawahi ki dawat dena, ek aur riwayat mein hai ke “*Tum unhe sabse pehle Allah Ta'ala ki wahdaaniyat (tauheed) ki dawat dena*”. Pas agar wo aapki ye baat maan jaae'n to unhe batlaana ke Allah Ta'ala ne inpar din aur raat mein 5 namaze'n farz ki hain.

Pas agar wo tumhari ye baat bhi maan jaae'n to phir unhe batlaana ke Allah Ta'ala ne in par zakat farz ki hai, jo unke ashab e sarwat⁵¹ se wasool karke unke fuqara o ghuraba mein taqseem kardi jaaegi. Pas agar wo tumhari ye baat bhi maan jaae'n to unke umdah aur qeemti maal lene se ehtiyat karna aur mazlum ki baddua se bachna kyou'nke uske aur Allah Ta'ala ke darmiyan koi hijab nahi.⁵²

Hazrat Sahal bin Sa'ad رضي الله عنه se marwi ek aur hadees mein hai ke Khaibar ke din Rasool Allah ﷺ ne farmaya: Kal main ek aise shakhs ko parcham du'nga jo Allah Ta'ala aur uske Rasool ﷺ se mohabbat rakhta hai aur Allah Ta'ala aur uska Rasool ﷺ isse mohabbat rakhte hain. Iske hatho'n Allah Ta'ala fateh dega. Chunache Sahaba رضي الله عنهم raat bhar qiyas araaiya'n karte rahe ke parcham kise diya jaa sakta hai? Subha to tamaam Sahaba Ikram رضي الله عنهم Rasool Allah ﷺ ki khidmat mein poh'nch gae. Har ek ki yehi khwahish aur ummeed thi ke parcham ise hi milega.

Aap ﷺ ne daryaaft farmaya: Ali bin Abi Taalib رضي الله عنه kaha'n hain? Bataaya gaya ke unki aankhe'n dukhti hain.

Sahaba Ikram رضي الله عنهم ne Hazrat Ali رضي الله عنه ko bulaa bheja to Rasool Allah ﷺ ne unki aankho'n mein La'ab لعب mubaarak daala aur dua farmai. Chunache Hazrat Ali رضي الله عنه (mukammal taur par) you'n tandrust hogae ke goya unhe kuch bhi takleef na thi.

Aap ﷺ ne parcham Hazrat Ali رضي الله عنه ko thamaadiya aur irshad farmaya: Itmenan se (abhi) rawana ho jao aur Khaibar ke maidan mein poho'nch jao. Phir sabse pehle unhe Islam qubool karne ki dawat den aur Allah Ta'ala ke jo huqooq in par aaed hote hain, unhe bataana Allah Ta'ala ki qasam! Agar Allah Ta'ala tumhari badaulat ek aadmi ko bhi hidayat dede to tumhare liye ye (sa'adat intehaai qeemti) surkh ounto'n se kehee'n behtar hai.⁵³

Masaael

1. Aap ﷺ ke muttabeeen ka tareeqakaar ye hai ke (wo khud hidayat par aajaane ke baad) doosro'n ko bhi Allah Ta'ala ki taraf bulaate hain.
2. Is baab mein ikhlaas e niyyat ki targheeb hai. Kyou'nke, aksar logo'n ka haal ye hai ke *Dawat ul Haq* lekar uthe'n bhi to (wo isme mukhlis nahi hote, balke) wo logo'n ko bil-umoom apni zaat ki taraf bulate hain.
3. Dawat ke kaamo'n mein baseerat se kaam lena farz hai.
4. Husn e Tauheed ye hai ke Allah Ta'ala ko har aeb se paak maana jaae.
5. Shirk ki ek khArabi ye hai ke ye Allah Ta'ala ke liye gaali aur uski zaat mein aeb aur naqs hai.

⁵⁰ Surah Yusuf: 108

⁵¹ T: ikhteyar, hukumat, rusookh

⁵² Bukhari & Muslim

⁵³ Bukhari & Muslim

6. Is baab ka ek ahem tareen mas-ala ye hai ke musalman ko ahle shirk se door kar dena chaahiye. Taa-ke, kehee'n aisa naa hoke wo shirk na karne ke bawajood inka saathi ban jaae.
7. Jumla wajebaat deen mein se sabse pehla wajib mas-ala tauheed hai.
8. Bashamool namaz tamaam umoor e deen se qabl tauheed se tableegh ka aghaaz karna chaahiye.
9. Rasool Allah ﷺ ke farman ان يو حدوا الله aur kalma لا اله الا الله ki shahadat o gawahi ka ma'ana o mafhoom ek hi hai.
10. Kuch log ahle kitab hone ke bawajood kitab (yaane tauheed) se kama-haqqahu baa-khabar nahi hote, ya jaanne ke bawajod is par amal paera nahi hote.
11. Deen ki taaleem tadreban deni chaahiye.
12. Sabse pehle ahem tareen aur baad azaa'n batadreej ehmiyat waale masaael bayan karne chaahiye.
13. Isme zakat ke masraf ka bhi bayan hai.
14. Muallim ko chaahiye ke wo muta'allim ke shubhaat ko bhi door kare.
15. Zakat mein umda aur qeemti maal lena mana hai.
16. Mazloom ki badd-dua se bachna chaahiye.
17. Mazloom ki aah o badd-dua aur Allah Ta'ala ke darmiyan koi hijab nahi.
18. Syedul Mursaleen Hazrat Muhammad Rasool Allah ﷺ aur Hazraat e Auliya Sahaba Ikram ﷺ ko jin mashaqqato'n, bhook aur takaleef ka saamna karna pada, wo tamaam dalaal tauheed mein se hain.
19. Aap ﷺ ka ye irshad ke: "Kal main ye parcham aise shakhs ko du'nga jo..." Aap ﷺ ki alaamat e nabuwwat mein se hai.
20. Aap ﷺ ka Hazrat Ali ؑ ki aankh mein La'ab لعب daalna (aur inka fauran sehatiyaab ho jaana bhi) alaamat e nabuwwat mein se hai.
21. Is waaqea se Hazrat Ali ؑ ki fazeelat bhi ayaa'n hoti hai.
22. Is waaqea se Sahaba Ikram ﷺ ki azmat aur fazeelat bhi waazeh hai, ke wo saari raat ye sochte rahe ke parcham kis khush naseeb ko milne waala hai aur is khayal mein wo fatah ki basharat bhi bholl gae.
23. Isse "Imaan bil Qadr" bhi saabit hota hai ke parcham aise shakhs ko mil gaya, jisne uske liye koi koshish ya khwahish nahi ki aur koshish karne waale iske hussol se mehroom rahe.
24. Hazrat Ali ؑ Aap ﷺ ke farman على رسلک (ke itmenaan se rawana ho jao) mein adaab (jung) ki taaleem hai.
25. Isse ye bhi pataa chala ke jung se peshtar dawat e Islam deni chaahiye.
26. Logo'n se awwaleen khitab ho, ya qabl azee'n dawat aur jung ho chuki ho, har-do surat mein qabl az jung dawat Islam mashroo hai.
27. Aap ﷺ ke mundarja zail irshad ke: "In par Allah Ta'ala ke jo huqooq hain, wo unhe bataana" se maloom hua ke Islam ki dawat hikmat o danai ke saath pesh karni chaahiye.
28. Musalman hokar Islam mein (muqarrar karda) huqooqullah se rushanaas hona chaahiye.
29. Maloom hua ke jis shakhs ke hatho'n ek bhi shakhs hidayat paa jaae, uske liye badaa sawab aur badi azmat hai.
30. Is se fatwa par qasam uthaane ka jawaz bhi saabit hota hai.

Baab 6: Tauheed Ki Tafseer Aur Kalma لا اله الا الله Ki Gawahi Ka Matlab

Irshad e Rabbani hai:

Ye Log (Allah Ta'ala Ke Alaawa) Jin ko Pukarte Hain, Wo Khud Apne Rabka Taqarrub Haasil Karne Ka Waseela (zariye) Talaash Karte Rehte Hain Ke Kaun Uske Qareeb-tar Ho Aur Wo Uski Rahmat Ke Ummeedwar Aur Uske Azaab Se Khaef Rehte Hain. Beshak Tere Rabb Ka Azaab Darne Ki Cheez Hai.⁵⁴

وَلَيْكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا.

Aur Isrhad hai:

Aur (us waqt ko yaad karo) Jab Ibrahim عليه السلام Ne Apne Baap Aur Apni Qaum Se (saaf saaf) Keh Diya Tha ke Tum (Allah Ta'ala ke siwa) Jinki Bandagai Karte Ho (mera unse koi talluq nahi) Main Unse Bezar Hu'n. Haa'n (main sirf usey maanta hu'n) Jisne Mujhe Paeda Kiya Hai Aur Wohi Meri Rehnumaai Karega Aur Yehi Baat Apni Aulaad Mein Peeche Chod Gae, Taa-ke Wo (Allah ki taraf) Rujoo Kare'n.⁵⁵

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۖ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ.

Nez farmaya:

Unho'n Ne Allah Ta'ala Ko Chodkar Apne Ullaam Aur Buzurgo'n Ko Apna Rabb Banaaliya.⁵⁶

تَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ.

Aur Farmaay:

Aur Kuch Log Aise Hain Jo Ghairullah Ko (uska) Shareek Aur Hamsar Thehraate Hain. (aur) Wo Unse Allah Ki Si Mohabbat Karte Hain Aur Imaan Waale (sabse) Badh Kar Allah Ta'ala Se Mohabbat Karte Hain.⁵⁷

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ.

Aur Nabi ﷺ ne ek dafa farmaya: Jis shakhs ne kalma “ لا اله الا الله ” ka iqraar karliya aur Allah Ta'ala ke siwa jinki ibaadat ki jaati inka inkaar kiya to iska maal aur khoon mehfooz ho gaya aur uska hisaab (yaane baaqi maamla) Allah Ta'ala ke supurd hai.

Aainda abwaab isi baat ki tashreeh hain.

Masaael

1. Isme sabse ahem mas-ala Tauheed aur Kalma لا اله الا الله ki tafseer hai, jisey muta'adid waazeh ayaat o ahadees se bayan kar diya gaya hai.
2. Dalaael tauhed mein sabse pehli ayat Surah Isra (Bani Israel) ki hai, jisme in mushrikeen ki tardeed hai, jo masaeb o mushkilaat mein Allah Ta'ala ko chod kar saleheen o buzurgaan e deen ko pukarte hain. Is ayat mein saaf saaf bayan hai ke Allah Ta'ala ko chod kar doosro'n ko pukarna hi shirk e akbar hai.
3. In dalaael tauheed mein se ek daleel Surah Bara'ah (Tauba) ki ayat hai, jisme Allah Ta'ala ne waazeh andaz mein faramaya hai ke ahle kitab ne Allah Ta'ala ko chodkar apne ulama aur buzurgo'n ko Rabb bana rakha tha, jabke unhe sirf aur sirf ek Ilaah ki ibaadat ka hukum diya gaya tha. Halaa'nke is ayat ki waazeh

⁵⁴ Surah Isra: 57

⁵⁵ Surah Az Zukhruf: 26-28

⁵⁶ Surah Tauba: 31

⁵⁷ Surah Baqara: 165

tafseer jisme koi ishal ya ibham nahi. Ye hai ke ahle kitab apne ulama aur buzurgo'n ko (museebat aur mushkil mein) pukarte nahi the, balke amal ma'asiyat mein unki ataa-at karte the.

4. Hazrat Ibrahim عليه السلام ki is baat kar tazkira hai, jo unho'n ne kuffar se kahi thi: "ke main tumhare ma'abudo'n se bezar aur latalluq hu'n" haa'n (mera talluq sirf isi se hai, jisne mujhe paeda kiya hai) aur is tarha Hazrat Ibrahim عليه السلام ne kuffar ke ma'abudaan e baatela se apne Rabb ko mustasna kiya. Allah Ta'ala ne bayan farmaya ke kuffar se is tarha ki bara-at o bezaari aur Allah Ta'ala ki muwalaat o muhabbat hi kalma لا اله الا الله ki tafseer hai. Chunache farmaya: "Aur Ibrahim عليه السلام yehi paegham apne peeche apni qaum mein chod gae taa-ke wo (iski taraf) rujoo kare'n".

5. In dalaal mein se ek daleel Surah Baqara ki wo ayat hai jo Allah Ta'ala ne kafiro'n ke mutalliq bayan farmai hai ke wo jahannam ki aag se nikalne waale nahi hain. Aur unke baare mein farmaya ke wo apne shareeko'n se you'n mohabbat karte hain, jaise Allah Ta'ala se honi chaahiye. Isse maloom hota hai ke kuffar ko Allah Ta'ala se bhi badi mohabbat thi, magar unki ye mohabbat unhe musharraf ba Islam na karsaki.

Zara ghaur kare'n..... ke jab Allah Ta'ala aur ghairullah se mohabbat karne waalo'n ko musalman shumar nahi kiya gaya to Allah Ta'ala se badh kar shareeko'n se mohabbat karne waalo'n, ya Allah Ta'ala ko chodkar sirf ghairullah se mohabbat karne waalo'n ka kya haal hoga?

6. In dalaaal mein se ek daleel Aap ﷺ ka farman e zishaan bhi hai ke jis shakhs ne kalma " لا اله الا الله " ka iqraar aur ma'abudaan e baatela ka inkaar kiya, iska maal aur khoon (jaan) mehfooz hogaya aur uska hisaab (yaane baaqi maamla) Allah Ta'ala ke supurd hai.

Ye irshad e mubarak in bade dalaaal mein se ek hai jo kalma " لا اله الا الله " ke ma'ane o mafhoom ko (saheeh taur par) waazeh karte hain, ke is kalma ko mahez zuban se adaa karlene se maal o jaan ko amaan o tahaffuz nahi mil jaata, yaane is kalma ko mahez padh lene se ya iske ma'ane aur lafz ko jaan lene, ya iske mahez iqraar se amaan nahi mil jaati aur naa *Allah Wahdahu Laa Shareeka Lahu* ko mahez pukarne se amaan o tahaffuz haasil hota hai. Balke uske saath saath jab tak ma'abudaan e baatela ka kufr o inkaar na kiya jaae, amaan nahi mil sakti.

Yaad rahe ke..... agar kisi ne in butho'n mein se kisi mein bhi zarra saa bhi shak ya tauqaf kiya to iski jaan aur maal ko tahaffuz o amaan haasil nahi ho sakega. Ye mas-ala kis qadr ahem aur azeem hai aur kis qadr waazeh hai aur mukhalifeen ke khilaf kitni badi qaate daleel hai.

Baab 7: Rafa'a Balaa Aur Dafa'a Masaaeb Ke Liye Challe Aur Dhaage Waghaira Pahenna Shirk Hai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Unse Keh Deejiye! Tumhara Kya Khayal Hai Ke Agar Allah Ta'ala Mujhe Koi Zarar Poh'nchana Chaahe To Kya Allah Ta'ala Ke Siwa Jinhe'n Tum Pukarte Ho, Us Zarar Ko Hata Sakte Hain? Ya Allah Mujh Par Meherbaani Karna Chaahe, To Kya Uski Rahman Ko Rok Sakte Hain? Aap ﷺ Keh De'n Ke Mujhe To Allah Hi Kaafi Hai, Bharosa Karne Waale Usi Par Bharosa Karte Hain. ⁵⁸

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ
قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Hazrat Imran bin Hussain رضي الله عنه se marwi hai ke Nabi ﷺ ne ek aadmi ke hath mein petal ka challa dekha to farmaya: Ye kya hai?

Usne kaha ke ye: “Wahna” ⁵⁹ (ek marz) ki wajah se pehna hua hai.

Aap ﷺ ne farmaya: “Isey utaardo, ye (tumhe koi faaeda nahi poh'ncha sakta balke) tumhari kamzori mein mazed izaafa kardega. Is challe ko pehne hue agar tumhe maut aagai to tum kabhi najaat na paa sakoge”. ⁶⁰

Hazrat Uqba bin Aamir رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ne (bimaari se tahaffuz ke liye) koi ta'aweez latkaaya, Allah Ta'ala iski muraad poori na kare aur jisne ceep baandha, Allah Ta'ala ise bhi araam na de. ^{61 62}

Ek aur riwayat mein hai: Jisne (bimaari se tahaffuz ki niyyat se) ta'aweez latkaaya, isne is (Allah Ta'ala) ke saath shirk kiya. ⁶³

Ibne Abi Haatim ne Hazrat Huzaifa رضي الله عنه ke mutalliq bayan kiya hai ke unho'n ne ek shakhs ke hath mein bukhaar ke sabab dhaaga bandha hua dekha to unho'n ne ise kaat daala aur ye aayat tilaawat farmai:

Aur Inme Se Aksar Log Allah Ta'ala Par Imaan Laane Ke Bawajood Bhi Mushrik Hain. ⁶⁴

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

Arab log baccho'n ko nazar e badd se mehfooz rakhne ke liye unke gale mein kodiya'n baandhte the, Islam ne is amal ko baatil aur fuzool qaraar diya. Hazrat Ibne Umar رضي الله عنه ka farman hai: Aur Agar main tameema daal lu'n to phir mujhe iske baad kisi bhi gunah ki parwah nahi.

Matlab ye ke ye sabse badaa gunah hai aur baaqi isse peeche hain.

Aap ﷺ ne irshad farmaya: jo shakhs (nazar e badd aur bimaari ke liye) koi cheez baandhe ya latkaae to Allah Ta'ala ise araam naa de.

Aap ﷺ ne ye shadeed andaz e takhaatub is liye ikhteyar farmaya ke arbo'n ka aqeeda tha. Ye cheeze'n dawa aur shifa hain aur wo log in cheezo'n ko mahez bandh lena kaafi samajhte aur eteqaad rakhte the ke ye Allah Ta'ala

⁵⁸ Surah Zumar: 38

⁵⁹ Imam Ibne al Aseer al Jazari رحمه الله farmate hain ke *wahna* ek asisi bimaari hai, jisme kandhe ya poore baazu ki rag phool jaati hai. Takleef se najaat ke liye dam bhi karte hain, baaz ahle ilm ka qual hai ke kohni aur kandhe ke darmiyani hissa mein baaz auqaat takleef ho jaaya karti hai. Ye takleef mardo'n ko hoti hai, aurto'n ko nahi.

Aap (s) ne us shakhs ko wo challa pahenne se is liye mana kiya tha ke usne wo challa is marz se najaat ke liye pehna tha, ke wo challa ise mehfooz rakhega. Halaa'nke challe ka bimaari se koi waasta ya talluq nahi (mutarjim)

⁶⁰ Musnad Ahmed

⁶¹ Musnad Ahmad

⁶² Tameema: Mazkoora baala ahadees mein *Tameema* aur *Wada'a* ki mazammamta waarid hui hai. Koi cheez wo lohe ki ho ya petal ki, ceap ho ya manka, ya dhaaga, ise gale mein daalna, kalaai ya baazu, ungli ya pao'n par baandhna, is niyyat se ke iski wajah se araam ajaaega “sakht mamnoo hai:”, balke shirk hai.

⁶³ (T: Reference not mentioned in the book)

⁶⁴ Surah Yusuf: 106

ki taqdeer aur faisla ko rok le'ngi aur wo unhe dafa'a al balaa samajhte the. Is liye Aap ﷺ ne in umoor se sakhti se mana farmaya aur ise shirk qaraar diya. ⁶⁵

Masaael

1. (Bimaari se tahaffuz ki niyyat se) *Challa, Dhaaga, ya Dora* waghaira baandhna sakht mana hai.
2. Is hadees se maloom shuda is bayan se ke agar Sahabi bhi is niyyat se koi cheez baandhe ya latkaae aur isi haal mein mar jaae to wo bhi kabhi falah nahi paa sakta. Sahaba ki is thos baat ke liye shaahid maujood hai aur wo ye ke “*Shirk Asghar Akbar ul Kabaair Hai*”.
3. Jahalat ke sabab bhi in cheezo'n ke murtakib ko ma'azoor nahi samajha jaaega.
4. Ye cheeze'n duniya mein bhi mufeed nahi, balke muzir hain. Kyou'nke Aap ﷺ ka farman hai ke “Ye teri bimaari ko badhaane ke siwa kuch na karega”.
5. Aisee cheezo'n ko istemal karne waale shakhs ko sakhti se rokna cahiye.
6. Is baat ki wazaahat maloom hui ke jisne koi cheez latkaai ise iske supurd kar diya jaata hai.
7. Jisne koi ta'aweez latkaaya isne shirk kiya.
8. Bukhar ki wajah se dhaaga baandhna shirk hai.
9. Hazrat Huzaifa رضى الله عنه ka is mauqe par is ayat ki tilawat karna, is baat ki daleel hai ke Sahaba Ikram رضى الله عنهم shirk e Akbar ki ayaat se shirk e asghar par bhi istedlaal kiya karte the, jaisa ke Surah Baqara ki ayat ki tafseer mein Hazrat Ibne Abbas رضى الله عنه ne zikar kiya hai.
10. Nazar e Badd se bachaao ke liye ceap baandhna shirk hai.
11. (Bimaariyo'n se tahaffuz ke liye) Ta'aweez latkaane aur ceap waghaira daalne waale ke liye badd-dua ki jaa sakti hai, ke Allah Ta'ala iski muraad poori na kare aur ise araam na de.

⁶⁵ Imam Abdul Azeem Munzari رضى الله عنه raqam-taraaz hain ke: Tameemah: Chamde ke tukde ko kehte hain, jis par koi cheez likhi ho, arab log is qism ki cheezo'n ko istemaal karte the, taa-ke unke zariye afaat o masaaeb se difa'a ho. Ye saraasar jahalat o zalaalat ki baat hai. Kyou'nke Allah Ta'ala ke siwa koi na to takleef ko door kar sakta hai aur na rok sakta hai.

Wada'a: Mazkoora baala ahadees mein se ek hadees mein *Wada'a* ka lafz aaya hai. Abu As Sa'adaat Ibn Al Aseer Al Jazari رضى الله عنه farmate hain ke ye samandar se nikalne waalis afed rang ki ek cheez hoti hai. Wo log ise nazar e badd se bachao ke liye gale mein latkaate the. Is liye Aap (s) ne is par napasandeedgi aur

karaahat ka izhaar farmaya aur isse mana farmaya. Urdu mein *Wada'a* ko *Ceap* aur *Ghoonghe* kaha jaata hai.

Hamare yaha'an bhi baaz bimaariyo'n ki soorat mein log inka saheeh ilaaj karne ki bajaee dhaage par gaanth lagaa kar bandh lete hain. Ya choti choti ladkiyo'n ka haar saa banaa kar gale mein latka lete hain. Baaz surato'n mein naak ya kaan mein suraakh karke koi cheez daal lete hain. *Bus, Truck, Car, Makaan* waghaira par siyah kapda lehraa dete hain ya puraana joota latka dete hain. Ya *Siyah Handiya* “*Ulla*” latka kar rakh dete hain waghaira waghaira. Ye sab kaam mundarja baala ahadees ki raushni mein mana'a aur shirk hain. Unse bachna chaahiye. (Mutarjim)

Baab: 8 Damo'n Aur Ta'aweezo'n Ka Bayan

Bukhari aur Muslim mein Hazrat Abu Basheer Ansari رضي الله عنه se riwayat hai ke: Wo Aap ﷺ ke saath safar mein the, Aap ﷺ ne ek qaasid ko elaan karne ke liye bheja ke: “Kisi ount ki garden mein taa'nt waghaira se latkaai cheez na rehne di jaae:, agar ho to kaat di jaae. ^{66 67}

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke: Maine Rasool Allah ﷺ ko ye farmate suna: Jhaadh Phoo'nk (nazar e badd waghaira se tahaffuz ke liye) ta'aweez gande (baandhna aur mohabbat ke liye kiye jaane waale amaal) jaadu sab shirk hain. ^{68 69}

Is hadees mein darj e zail 3 alfaaz warid hue hain, *Tamaaem*, *Raqi*, aur *Tola*.

Tamaaem: Ye lafz *Tameema* ki jamaa⁷⁰ hai. Isse muraad har wo cheez hai jo nazar e badd se tahaffuz ke liye baccho'n ke gale mein baandhi, latkaai ya daali jaae. Qurani ta'awizaat ko baaz ahle ilm ne jaaez aur baaz ne najaaez qaraar diya hai. Najaaez kehne waalo'n mein se ek Hazrat Abdullah bin Masood رضي الله عنه bhi hain.

Ar Raqaa: Ye *Ruqya* ki jamaa hai. Inhe “*Al A'azaaem*” bhi kaha jaata hai *Ruqya* dam aur jhaad phoo'nk ko kehte hain. Agar che hadees mein dam ko shirk kaha gaya hai, lekin dalaael se saabit hai ke jo dam shirkia kalimat par mushtamil naa ho, iski ijaazat hai. Khud Rasool Allah ﷺ ne nazar e badd aur zehreele jaanwaro'n ke kaatne par dam ki ijaazat aur rukhsat di hai.

At-Taula: Ye ek aisa amal hai, jiske zariye arbo'n ke khayal mein Khawind aur biwi ke ma-bain ulfat paeda hoti hai.

Aur Hazrat Abdullah bin Makeem se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ne koi cheez latkaai to ise isi ke hawaale kar diya jaata hai. ⁷¹

Aur Imam Ahmad, Hazrat Ruwaifi رضي الله عنه se riwayat karte hain ke, mujhe Rasool Allah ﷺ ne farmaya: Aye Ruwaifi! Shayad tum muddat tak zinda raho, lehaza logo'n ko bataa dena ke jo shakhs daadhi ko girah lagae, ya taa'nt gale mein daale, ya chaupae ke gobar ya haddi se isteja kare to Muhammad ﷺ isse bezar aur la-talluq hain. ⁷²

Jo shakhs kisi ke gale se ta'aweez ko kaat daale to ise ek Ghulam azaad karne ke baraabar sawab milega. Aur Wake'e ﷺ, Ibrahim Nakhai" رضي الله عنه se riwayat karte hain ke: (Log yaane Ashaab ibne Masood رضي الله عنه Quran aur ghair quraani har qism ke ta'awizaat ko napasand karte the.

Masaael

1. Ruqiya aur Tameema ki tafseer.
2. Taula ki tafseer hui

⁶⁶ Bukhari & Muslim

⁶⁷ Daur e jaahiliyat mein rasm thi ke agar Kaman ki taa'nt puraani ho jaati to ise tabdeel kar lete aur puraani taa'nt ko chaupaayo'n ke gale mein daal dete. Inka kahayal tha ke isse jaanwar nazar e badd se mehfooz rehta hai. (Mutarjim)

⁶⁸ Musnad Ahmad & Abu Dawood

⁶⁹ Mulaheza: Ye ek tafseeli waaqea ka baaz hissa hai. Poora waaqea Imam Abu Dawood رضي الله عنه ne naqal farmaya hai: Hazrat Abdullah bin Masood رضي الله عنه ki zauja mohtarma Zainab رضي الله عنها ka bayan hai ke mere shauhar Abdullah bin Masood رضي الله عنه ne meri garden mein ek dhaaga dekha to poocha, ye kya hai? Maine kaha: Ye dam kiya hua dhaaga mujhe diya gaya hai. To Ibne Masood رضي الله عنه ne wo dhaaga kaat daala aur farmaya: Aye Abdullah ke Ahl o Ayaal! Tum is shrik se beniyaz ho, kyou'nke maine Rasool Allah

(s) ko ye farmate hue suna ke, ye jhaadh phoo'nk, nazar e badd se tahffuz ke liye mukhtalif cheeze'n baandhna ya latkaana aur mohabbat ke ta'awizaat sab shirk hain. Mainekaha: Meri aankh mein chubhan thi, main falaa'n Yahoodi ke paas dam karnaane jaati thi. Iske damse mujhe araam aajaata tha. To Ibne Masood رضي الله عنه ne kaha: Ye shaitaani harkat hai, wo apne hath se chubhota tha, jab dam kiya jaata to wo hath rok leta. Is takleef ke dauran tumhare liye itna kaafi tha ke tum wo dua padh leti. Jo Rasool Allah (s) padha karte the.

اذهب البأس رب الناس واشف أنت الشفي لا شفاء إلا شفاءك شفاء لا يغادر سقما

⁷⁰ T: Plural

⁷¹ Musnad Ahmad o Sunan Tirmizi

⁷² Musnad Ahmad & Abu Dawood

3. Ruqiya, Tameema aur Taula. Bilaa istesna teeno'n shirk hain.
4. Nazar e badd aur zehreele jaanwaro'n ke kaatne ka ghair shirkiya dam mamnoo nahi.
5. Qurani Ayaat ke tameema (ta'aweez) ke baare mein ahle ilm ke ma-bain ikhtelaf hai ke ye shirk hai ya nahi?
6. Nazar e Badd se tahffuz ki khatir jaanwaro'n ke gale mein taa'nt baandhna shirk hai.
7. Isme taant baandhne waalo'n ke liye shadeed waeed waarid hui hai.
8. Isse kisi ke gale mein baandhe hue ta'aweez ko kaat phainkne ka sawab aur fazeelat maloom hoti hai.
9. Ibrahim Nakhai رَحْمَةُ اللهِ عَلَيْه ki baat ahle ilm ke mazkoora baala ikhtelaf ke manaafi nahi, kyou'nke unke kalaam se Hazrat Abdullah bin Masood رَضِيَ اللهُ عَنْهُ ke shagird murad hain.

Baab: 9 Kisi Darakht Ya Patthar Waghaira Ko Mutabarrak Samajhna

Irshad e Ilaahi Hai:

Bhalaa Tumne (kabhi) Laa, Uzza aur teesri (dewi)
Manaate ke baare mein bhi ghaur kiya hai?⁷³

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

Hazrat Abu Waqid Laisi رضي الله عنه ka bayan hai ke: Ghazwa Hunain ke mauqe par ham Rasool Allah ﷺ ke hamrah jaa rahe the aur ham nae nae musalman hue the. (raaste mein) Mushrikeen ki ek beri thi, wo (azmat aur barkat ke khayal se) iske paas aakar baithte rehte the. Aur (barkat ke liye) apne hathiyar bhi is par latkaya karte the. Iska naam *Zaat an Nawaat* tha. Chalthe chalthe ek beri ke paas se hamara guzar hua to hamne kaha: Ya Rasool Allah ﷺ jaise in mushrikeen ka *Zaat an Nawaat* hai. Aap ﷺ hamare liye bhi ek *Zaat an Nawaat* muqarrar farma de'n. Rasool Allah ﷺ ne farmaya: Allahu Akbar! Yehi to (gumrahi aur sabeqa qaumo'n ke) raaste hain. Us zaat ki qasam jiske hath mein meri jaan hai! Tumne to wohi baat ki jo Bani Israel ne Musa عليه السلام se kahi thi ke Aye Musa! Jaise unke ma'abood hain, aap hamare liye bhi ek aisa ma'abood muqarrar kar de'n. Musa عليه السلام ne farmaya: Tum to bade nadaa'n ho. Phir Aap ﷺ ne farmaya: Tum bhi pehli ummato'n ke tareeqo'n par chaloge. (is hadees ko Imam Tirmizi ne riwayat kiya aur Saheeh qaraar diya hai) ⁷⁴

Masaael

1. Surah An Najm ki ayat ki tafseer.
2. Sahaba Ikram رضي الله عنهم ke zaat e anwaat muqarrar karne ke mutaalbe ki saheeh tajeer (ke wo zaat anwaat sirf tabarruk ki khatir muqarrar karaana chaahate the. Inka ise ma'abood banana maqsood na tha)
3. Sahaba Ikram رضي الله عنهم ne apni khwahish ka sirf izhaar hi kiya tha. Ise amali jaama nahi pehnaya tha.
4. Isse Sahaba Ikram رضي الله عنهم ka maqsad o irada taqarrub e ilaahi ka husol tha, kyou'nke inka guman tha ke Allah Ta'ala ise pasand farmata hai.
5. Jab Sahaba Ikram رضي الله عنهم par shirk ki ye qism makhfi rahi to doosre aam logo'n ka isse naa-balad rehna ziyada qareen e qiyas hai.
6. (amaal e saleha ke badle) Shaba Ikram رضي الله عنهم ko jo nekiyo'n aur bakhshish ke waade ataa kiye gae hain, wo doosro'n ko haasil nahi ho sakte.
7. Rasool Allah ﷺ ne is baare mein Shaba Ikram رضي الله عنهم ko ma'azoor aur bequsoor nahi samjha, balke aapne unki baae'n alfaaz tardeed farmai ke: Yehi to gumrahi (pehli qaumo'n) ke raaste hain tum bhi pehle logo'n ke tareeqo'n par chaloge, aur Aap ﷺ ne 3 tarha iski mazammat farmai.
8. Sabse ahem baat jo asal maqsood hai, wo Nabi ﷺ ka Sahaba Ikram رضي الله عنهم ke liye ye farmana ke: Tumhara mutaalba aur farmaesh bhi Bani Israel ke mutaalba o farmaesh jaisi hai. Unho'n ne kaha tha ke: Aye Musa عليه السلام! hamare liye bhi ek ma'abood banado. So tumne bhi aisa hi mutaalba kiya.
9. Is qism ke muqamaat ko muqaddas aur mutabarrik na samajhna, tauheed aur لا اله الا الله ki muraad hai. Ye ek intezaai daqeeq aur posheeda baat hai. Yehi wajah hai ke Sahaba Ikram رضي الله عنهم bhi iska idraak na kar sakey.
10. Aap ﷺ ne fatwe par qasam uthaai, jabke bilaa maslehat o maqsad qasam uthaana Rasool Allah ﷺ ki aadat e mubaarka na thi.

⁷³ Surah Najam: 19-20

⁷⁴ Tirmizi, sanad Saheeh

11. Choo'nke Sahaba Ikram رضي الله عنه ko is mutaalba o farmaesh ki wajah se murtad nahi samjha gaya, isse maloom hua ke shirk badaa bhi hota hai aur chota bhi.
12. Abu Waqid رضي الله عنه ka ye kehna ke ham abhi nae nae musalman hue the, isse pata chalta hai ke doosre Sahaba Ikram رضي الله عنه ko is baat ka ilm tha ke aisa karna durust nahi.
13. Isse izhaar e ta'ajjub ke mauqe par *Allahu Akbar* kehne ka jawab bhi milta hai, nez isme un logo'n ki tardeed hai jo ise makrooh samajhte hain.
14. Shirk o Bidat ke tamaam zaraae ka sadd-e-baab karna chaahiye.
15. Isme Ahle jaahiliyat ki mushabehat se mana kiya gaya hai.
16. Isme dauran e taaleem (kisi maslehat ki buniyad par ustad ka shagird par) naraaz hona saabit hai.
17. Aap ﷺ ne *انها السنن* farma kar umoomi usool bayan kar diya.
18. Aap ﷺ ki ye khabar bhi alamaat e nabuwwat mein se hai ke Aap ﷺ ki peshangoi ke mutabiq ab isi tarha ho raha hai.
19. Allah Ta'ala ne Quran e Kareem mein jin baato'n par yahood o nasaara ki mazammat farmai, wo dar-asal hame'n tambeeh hai (taa-ke ham unse bache'n)
20. Ahle ilm ke yaha'n ye usool tae hai ke ibadaat ki buniyad hukm aur amar par hai (apni marzi ya khwahish se ibaadat muqarrar nahi ki jaa sakti) isse qabar ke sawalo'n par tambeeh hoti hai ke qabar mein pehla sawal ye hoga: Tera Rabb Kaun Hai? Ye to waazeh hai, albatta doosre sawa: Tera Nabi Kaun hai? Iska talluq umoor e ghaibiya se hai. Aur teesra sawa: Tera deen kya hai? Is par ayat *اجعل لنا إلهاً* dalaalat karti hai.
21. Ahle kitab ke taur tareeqe bhi isi tarha mazmoom hain, jaise mushrikeen ka mazhab aur unke taur atwaar hain.
22. Jo shakhs baatil se haq ki taraf aata hai, iske dil mein qadeem ibadaat, aqaaed aur tasawwuraat ka kuch naa kuch asar baaqi reh jaata hai. Jaisa ke Abu Waqid رضي الله عنه ne kaha, yaane abhi maazi qareeb mein hamara kufr se talluq raha hai aur ham nae nae musalman hue hain.

Baab: 10 Ghairullah Ke Liye Zibah Karne Ka Hukum

Irshad e Ilaahi hai:

Keh Deejiye Ke Meri Namaz, Meri Qurbani, Meri Zindagi Aur Meri Maut Sab Rabbul A'alameen Ke Liye Hai. Jiska Koi Shareek Nahi Aur Mujhe Isi Baat Ka Hukum Diya Gaya Hai Aur Main Sabse Awwal Farmabardar Hu'n.⁷⁵

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Nez farmaya:

Pas Tum Apne Rabb Hi Ke Liye Namaz Padho Aur Qurbani Do.⁷⁶

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Hazrat Ali ؓ farmate hain ke Rasool Allah ﷺ ne mujhe 4 baate'n batlaae'n: Jo shakhs ghairullah ke liye jaanwar zibah kare, is par Allah Ta'ala ki laanat. Jo shakhs apne waledain par laanat kare, is par Allah Ta'ala ki laanat. Jo shakhs kisi bidati (mujrim) ko panah de, is par Allah Ta'ala ki laanat. Jo shakhs hudood e zameen ke nishanaat ko badle, is par (bhi) Allah Ta'ala ki laanat hai.⁷⁷

Taariq bin Shahab ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Ek shakhs ne makkhi ki wajah se Jannat chala gaya aur ek shakhs makkhi hi ki wajah se Jahannam jaa poh'ncha.

Shaba Ikram ؓ ne arz ki! Ya Rasool Allah ﷺ : wo kaise?

Aap ﷺ ne farmaya: 2 aadmiyo'n ka guzar ek qaum par hua, jiska ek buth tha. Kisi ne waha'n se chadawa chadaae baghair guzarne ki ijaazat naa thi. (is) Qaum ke logo'n ne unme se ek ko kaha: chadaawa, chdhaao. Usne kaha: chadaawe ke liye mere paas koi cheez nahi. Unho'n ne kaha: Tumhe ye kaam zaroori karna hoga, khwah ek makkhi hi chadao. Us shakhs ne ek makkhi ka chadaawa chadaya. Chunache unho'n ne iska raasta bhi chod diya aur wo is ek makkhi ke sabab Jahannam mein jaa poh'ncha. In logo'n ne doosre se kaha: Tum bhi koi chadaawa chadao. To isne kaha: Main to Allah Ta'ala ke siwa kisi ke waaste koi chadaawa nahi chada sakta. Unho'n ne ise qatal kar diya wo *Seedha* Jannat mein jaa poh'ncha.

Masaael

1. Ayat e mubaarka اِنْ صَلَاتِي وَنُسُكِي ki tafseer.
2. Ayat e mubaaraka فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ki tafseer.
3. Rasool Allah ﷺ ne sabse pehle ghairullah ke naam par zibah karne waale shakhs par laanat farmai hai.
4. Apne waledain par laanat karne waale khud laanati hai, isse ye baat maa-khaz hai ke agar tum kisi ke waledain ko laanat karoge to wo tumhare waledain par laanat karega. Isi tarha tum khud apne waledain par laanat ka sabab banoge.
5. Jo shakhs kisi bidati (mujrim) ko panah de, wo mal-oon hai. Bidati se murad wo shakhs hai jo kisi aise jurm ka murtakib ho jis par Allah Ta'ala ki taraf se saza wajib ho aur wo isse bachne ke liye kisi ki panah dhoo'ndhe.
6. Jo shakhs hudood e zameen ki alamaat badal daale, wo laanati hai. Isse aise nishanat muraad hai jo aap aur aapke padosi ki hudood milkiyat ko muta'aiyyan karte hain aur in nishanaat ko badalne se padosiyo'n ka haq maarna maqsood ho.

⁷⁵ Surah Anam: 162-163

⁷⁶ Surah Kausar: 2

⁷⁷ Muslim

7. Kisi muta'aiyyan shaws par ya umoomi taur par gunahgaar logo'n par laanat karne mein farq hai.
8. Ek makkhi ki wajah se Jahannam mein jaane ka qissa bohot azeem hai.
9. Makkhi ka chadaawa chadaane waala Jahannam raseed hua, halaa'nke aisa karne mein uska maqsad qata'an shirk nahi tha, balke usne apni jaan bachaane ke liye aisa kiya tha.
10. Ahle imaan ke yaha'n shirk kis qadr sangeen jurm hai ke is momin ne qatal hona gawara kar liya, lekin ahle sanam ka mutaalba poora na kiya. Halaa'nke unho'n ne isse sirf zaahiri amal karne ka mutaalba kiya tha.
11. In dono mein se shirk ka irtekar karke Jahannam jaane waala shakhs musalman tha. Agar wo kafir hota to Aap ﷺ you'n na farmate ke: Wo ek makkhi ke sabab Jahannam mein gaya.
12. Is hadees mein ek doosri saheeh hadees ki taa'eed hai ke, Jannat aur Jahannam tumhare ek ke, is ke joote ke tasme se bhi ziyada qareeb hai.⁷⁸
13. Bashamool buth-parast har ek ek ke nazdeek qalbi amal sabse ziyada ahem aur maqsood a'azam hota hai.

⁷⁸ Bukhari

Baab: 11 Jaha'n Ghairullah Ke Naam Par Jaanwar Zibah Kiye Jaa'e'n Waha'n (Allah Ta'ala Ke Naam Par Bhi) Zibah Karna Jaaez Nahi

Irshad e Ilaahi hai:

Aap Kabhi Us (masjid e ziraar) Mein (ibaadat ke liye) Khade Naa Hona, Albatta Wo Masjid Jiski Buniyad Shuru Din Se Hi Taqwa Par Rakhi Gai Hai, Wo Ziyada Mauzoo'n Hai Ke Aap ﷺ Usme (ibaadat ke liye) Khade Ho'n. Usme Aise Log Hain, Jo Paak Saaf Rehne Ko Pasand Karte Hain Aur Allah Ta'ala Ko Bhi Safaai Aur Pakeezgi Ikhteyar Karne Waale Log Hi Pasand Hain. ⁷⁹

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُطَهَّرِينَ

Hazrat Saabit bin Zahak رضي الله عنه se riwayat hai ke, ek shakhs ne *Buwaana* muqam par ounth zibah karne ki nazar maani, chunache, isne (iske mutalliq) Nabi ﷺ se poocha to Aap ﷺ ne farmaya: Kya waha'n jaahiliyat ke butho'n mein se koi aisa buth tha, jiski pooja ki jaati rahi ho?

Sahaba Ikram رضي الله عنهم ne kaha: Nahi

To Aap ﷺ ne irshad farmaya: Tum apni nazar poori larlo. Yaad rakho, jo nazar Allah Ta'ala ki nafarmai ki ho, ise poora karna durust nahi aur isi tarha jis nazar ko poora karna insan ki wusat mein naa ho, ise bhi pura karna zaroori nahi. ⁸⁰

Masaael

1. Ayat e Mubaarka لَا تَقُمْ فِيهِ أَبَدًا ki tafseer hai.
2. Allah Ta'ala ki ataa-at o ma'asiyat baaz auqaat zamen par bhi asar andaz hoti hai.
3. Kisi mushkil mas-ala ko samjhane ke liye waazeh mas-ala pesh karna chaahiye, taa-ke koi ishkaal baaqi naa rahe.
4. Bawaqt e zaroorat, mufti saail se tafsilaat aur wazahate'n talab kar sakta hai.
5. Isse ye bhi maloom hua ke kisi khaas muqam ko mannat aur nazar maan-ne ke liye makhsos karne mein koi qabahat nahi, basharte ke isme koi sharai rukawat naa ho.
6. Jis muqam par daur e jaahiliyat mein ko وثن (buth) raha ho, waha'n nazar poori karna mana hai. Khwah ab ise waha'n se khatam kar diya gaya ho.
7. Kisi aise jagah par bhi nazar poori nahi ki jaa sakti, jaha'n mushrikeen ka koi mela ya teohar manaya jaata raha ho, agarche ab wo silsila band hi ho chuka ho.
8. Agar kisi ne mushrikeen ke buth ya teohar waale muqam ki nazar maani ho to ise poora karna jaaez nahi. Kyou'nke ye nafarmani ki nazar hai. Jo najaaez hai.
9. Isse ye bhi maloom hua ke teohar mein bhi mushrikeen ki mushabehat se bachna chaahiye. Agarche mushrikeen ki mushabehat karna musalman ka maqsood naa bhi ho.
10. Allah Ta'ala ki nafarmani waali nazar baatil hai.
11. Jo amr insan ki wusat, taaqat mein na ho, iski nazar maanna bhi naajaez aur ghalat hai.

⁷⁹ Surah Tauba: 108

⁸⁰ Abu Dawood (iski sanad Bukhari aur Muslim ki shart ke mutabiq hai)

Baab: 12 Ghairullah Ki Nazar o Niyaz Manna Shirk Hai

Irshad e Ilaahi hai:

Ye Log Nazre'n Poori Karte Hain Aur Us Din Se, Ke Jiski Sakhti Phail Rahi Hogi, Khof Rakte Hain. ⁸¹

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا.

Nez Irshad hai:

Aur Tum (Allah Ta'ala ki raahm mein) Jo Kuch Bhi Kharch Karo, Ya Jo Bhi Nazar Maano Allah Ta'ala Usko Jaanta Hai. ⁸²

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ.

Hazrat Ayesha رضي الله عنها riwayat karti hai ke Rasool Allah ﷺ ne farmaya: Jo shakhs Allah Ta'ala ki ataa-at ki nazar ma'ane to ise chaahiye ke Allah Ta'ala ki ataa-at kare aur jo shakhs Allah Ta'ala ki nafarmani o ma'asiyat ki nazar ma'ane to wo Allah Ta'ala ki nafarmani naa kare.

Masaael

1. Nazar ko poora karna waajib hai.
2. Jab ye saabit ho chuka hai ke nazar Allah Ta'ala ki ibaadat hai to phir ise ghairullah ke liye maanna aur sar-anjam dena shirk hai.
3. Isse ye bhi saabit hua ke jo nazar ma'asiyat par mabni ho, ise poora karna jaaez nahi.

⁸¹ Surah Insan: 7

⁸² Surah Baqara: 270

Baab: 13 Ghairullah Ki Panaah Lena Shirk Hai

Irshad e Ilaahi hai:

Aur Ye Ke Baaz Log Jinnat Ki Panah Pakada Karte The
To (is tarha) Unki Sarkashi Aur Badh Gai Thi. ⁸³

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنَّ
فَزَادُوهُمْ رَهَقًا.

Hazrat Khaula bint Hakeem رضي الله عنها kehti hain ke maine Rasool Allah ﷺ ko ye farmate hue suna ke: Jo shakhs kisi jagah
tehre aur ye dua padhle: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْحَلَ مِنْ مَنَزِلِهِ ذَلِكَ

Tarjuma: main Allah Ta'ala ki makhlooq ke sahr se Allah Ta'ala ke mukammal kalimat ki panah maangta hu'n, to
iske waha'n se rawaana hone tak ise koi cheez zarar nahi poh'ncha sakegi. ⁸⁴

Masaael

1. Surah Jin ki ayat ki tafseer (jisme hai ke baaz log jinno'n ki panah pakdte the)
2. Isse ye bhis abit hua ke ghairullah ki panah lena shirk hai.
3. Is mas-ala par mazkoora baala hadees se istedlal kiya jaata hai, kyou'nke isse ulama ne ye daleel akhaz ki hai ke Allah Ta'ala ka kalimat makhlooq nahi. Agar ye kalimat Allah ki makhlooq hote to Rasool Allah ﷺ in se panah talab naa karte, kyou'nke makhlooq se panah maangna shirk hai.
4. Isse is dua ke fazeelat bhi saabit hoti hai, agarche ye ek mukhtasar si dua hai.
5. Kisi amal se kisi duniyawi faeda ka husool masalan kisi ke shar se tahaffuz ya kisi manfa-at ka husool, is baat ki daleel nahi ke wo amal shirk nahi. ⁸⁵

⁸³ Surah Jin: 6

⁸⁴ Muslim

⁸⁵ balke a'ain mumkin hai ke jis amal se wo faeda haasil hua wo shirk ho (mutarjim)

Baab: 14 Ghairullah Se Faryaad Karna Ya Inhe Pukarna Shirk Hai

Irshad e Ilaahi hai:

Aur Tum Allah Ta'ala Ko Chodkar Kisi Aisee Cheez Ko Na Pukaarna Jo Naa Kuch Tumhara Bhala Kar Sake Aur Naa Nuqsaaan. Agar Tum Aisa Karoge To Zaalimo'n Mein Se Ho Jaaoge Aur Agar Allah Tumhe Koi Museebat Poh'nchaae To Uske Siwa Koi Usko Door Karne Waala Nahi, Agar Tum Se Bhalaai Karna Chaahe To Koi Uske Fazal Ko Rokne Waala Nahi Hai, Wo Apne Bando'n Mein Se Jise Chaahta Hai, Apne Fazal Se Nawazta Hai Aur Wo Bakhshne Waala (aur) Rahem Farmane Waala Hai.

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لَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ۚ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ

Nez irshad e Ilaahi hai:

Tum Allah Ke Siwa Jin ko Poojte Ho, Wo Tumhe Rizq Dene Ka Ikhteyar Nahi Rakhte, Pas Allah Hi Ke Haa'n Se Rizq Talab Karo Aur Usi Ki Bandagi Karo Aur Usi Ka Shukar Karo. Usi Ki Taraf Tum Lautaae Jaaoge. ⁸⁷

إِنَّ الدِّينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ

Aur Farmaya:

Aur Us Shakhs Se Badaa Gumrah Kaun Ho Sakta Hai, Jo Allah Ko Chodkar Unko Pukaare Jo Qiyaamat Tak Usey Jawab Nahi De Sakte Aur Wo Unko Pukar Se Ghaafil o Bekhabar Hain Aur Qiyaamat Ko Jab Tamaam Insan Jamaa Kiye Jaa'e'nge To Us Waqt Wo Un (pukarne waalo'n) Ke Dushman Ho'nge Aur Unki Parastish Se Inkaar Kare'nge.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Nez Farmaya:

Jab Koi Beqaraar Faryad Kare To Kaun Hai Jo Uski Pukar Aur Faryaad Ko Suney? (kaun uski) Takleef Door Karta Hai? Aur (kaun hai jo) Tumhe Zameen Ka Khalifa Banata Hai? (Ye sab kuch Allah karta hai) To Kya Allah Ke Saath Koi Aur Ma'abood Hai? Tum Log Kam Hi Sochte Ho. ⁸⁸

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ إِنَّ اللَّهَ مَعَ الَّذِينَ قَلِيلًا مَا تَذَكَّرُونَ

Aur Tabrahi ﷺ ne apni sanad se riwayat ki hai ke:

Nabi ﷺ ke zamane mein ek munafiq momineen ko (bohot) ezaae'n diya karta tha, chunache chand Sahaba Ikram ﷺ ne mashwara kiya ke chalo Aap ﷺ ki khidmat mein hazir hokar isse glo-khalaasi ke liye isteghaasa kare'n. Nabi e Akram ﷺ ne rishad farmaya: Dekho! Mujhse isteghasa (faryaad) nahi kiya jaa sakta. Balke fariyat (o pukaar) sirf Allah Ta'ala se karni chaahiye.

Masaael

1. Isse saabit hua ke dua aam hai aur isteghaasa khaas. Pas isteghaasa ke baad dua ka zikar karna "a'atf ala'am a'alal khaas" ke qabeel se hai.
2. Isse aayat e mubaarka لا تدع من دون الله ما لا ينفعك ولا يضرك ki tafseer bhi maloom hui.

⁸⁶ Surah Yunus: 106-107

⁸⁷ Surah Ankabut: 17

⁸⁸ Surah An Namal: 62

3. Ghirullah ko pukarna aur isse faryaad karna shirk e Akbar hai.
4. Koi intehaai nez aur bargazeeda shakhs bhi agar ghairullah ko iski razaa o khushnoodi ke husool ki gharz se pukaare to wo bhi zaalimo'n mein se hoga.
5. Isse لا تدع من دون الله ke baad waali ayat ki tafseer bhi maloom hui.
6. Maloom hua ka ghairullah ko pukarna kufr hai aur ye amal duniya mein bhi logo'n ko faaeda nhia poh'ncha sakte.
7. Is tafseel se teesri ayate e mubarka *Fabh Taghu l'indAllahir Rizqa* ki tafser bhi waazeh hoti hai.
8. Allah Ta'ala ke siwa kisi se rozi talab nahi karni chaahiye, jaisa ke uske siwa kisi se taalib e Jannat bhi nahi hona chaahiye.
9. Isse caho'nti ayat e mubarka ومن أضل ki tafseer bhi waazeh hoti hai.
10. Jo shakhs ghairullah ko pukare, yaa isse faryaad kare, isse badh kar koi gumrah nahi.
11. Allah Ta'ala ke siwa jinhe pukara jaata hai wo pukarne waale ki pukar se bekhbar hain, wo nahi jaante ke unhe koi pukaar raha hai.
12. Allah Ta'ala ke alaawa jisko pukara jaata hai wo is pukar ke sabab qiyaamat ke din pukarne waale ka dushman hoga.
13. Ghairullah ko pukarna dar haqeeqat iski ibaadat hai.
14. Jin ko pukara jaata hai wo qiyaamat ke din is parastish ka inkaar kar de'nge.
15. Ghairullah ko pukarne ke sabab hi wo shakhs sabse ziyada gumrah hua.
16. Isse paachwee'n ayat *Ammal'n Yujeebul Muztarra Izaa Da'aa-ah* ki tafseer bhi wazeh ho jaati hai.
17. Hairaan kun baat to ye hai ke butho'n ke bujari (aur inko pukarne waale) Bhi eteraaf karte hain ke pareshan o beqarar aadmi ki pukar sirf Allah Ta'ala hi sunta hai aur wohi najaat deta hai. Yehi wajah hai ke mushkilaat mein wo bhi khaalis Allah Ta'ala hi ko pukarte hain.
18. Isse saabit hota hai ke Aap ﷺ ne mukammil taur par chaman e tauheed ki hifazat faramai aur (ummat ko) Allah Ta'ala ke saath intehaai adab o ehteraam ki taaleem di.

Baab: 15 Be Ikhteyar Makhlooq Ko Pukarna

Irshad Ilaahi hai:

Kya Wo Aiso'n Ko (Allah Ta'ala ka) Shareek Banaate Hain Jo Kuch Bhi Paeda Nahi Kar Sakte, Kyou'nke Wo Khud Paeda Kiye Jaate Hain Aur Naa Unki Madad Ki Taaqat Rakhte Hain Aur Naa Apni Hi Madad Kar Sakte Hain. ⁸⁹

أَيُّشْرَكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَسْتَطِيعُونَ لَهُمْ
نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ.

Nez irshad hai:

Aur Allah Ko Chodkar Jin ko Tum Pukarte Ho, Wo Ek Khajoor Ki Guthli Ke Chilke Ke Baraabar Bhi Maalik Nahi Hain. Tum Agar Inko Pukaro To Wo Tumhari Pukar Nahi Sunte Aur Agar Sun Bhi Le'n To Tumhe Koi Jawab Nahi De Sakte Aur Baroz e Qiyaamat Wo Tumhare Shirk Ka Inkaar Karde'nge Aur (Allah) Khabeer Ki Tarha Tumhe Koi Khabar Nahi De Sakta. ⁹⁰

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطَابٍ إِنْ تَدْعُوهُمْ
لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بَشِرِكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ.

Aur Hazrat Anas رضي الله عنه se marwi hai ke: Aap ﷺ ghazwa e ohad mein zakhmi ho gae aur Aap ﷺ ke saamne ke 2 daa'nt Shaheed kardiye gae. Jis par Aap ﷺ ne farmaya: Aisee qaum kaise kaamyaab ho sakti hai jisne apne Nabi ko zakhmi kar diya hai. To is par ye ayat nazil hui: (Aye Paeghambar ﷺ!) Is Maamle Mein Aap ﷺ Ko Kuch Bhi Ikhteyar Nahi.

⁹¹

Aur Hazrat Umar رضي الله عنه se riwayat hai ke unho'n ne Rasool Allah ﷺ ko suna: Aap ﷺ ne fajr ki namaz ki aakhri rakat mein jab ruku se sar uthaya to *Samiallahu Liman Hamidah Rabbana Walakal Hamd* ke baad farmaya:

اللَّهُمَّ الْعَنِ فُلَانًا وَ فُلَانًا - Ya Allah! Falaa'n aur Falaa'n pr laanat farma. To Allah Ta'ala ne ye ayat nazil farmai: (Ke Aye Paeghambar ﷺ) Is maame mein Aap ﷺ Ko Kuch Bhi Ikhteyar Nahi.

Aur ek riwayat mein hai ke: Aap ﷺ Safwan bin Umaiyya, Suhail bin Umro aur Haris bin Hussham par baddua kar rahe the, tab bhi ye ayat nazil hui. Ke (Aye Paeghambar ﷺ) Is Maamle Mein Aapko Kuch Bhi Ikhteyar Nahi.

Aur ek jagah mein Hazrat Abu Huraira رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ par *Wa Anzir Asheerataka Al Aqrabeen* ayat nazil hui to Aap ﷺ khade ho gae aur farmane lage: Aye Quraish ki jamat! (ya is tarha ka koi aur kalma Aap ﷺ ne farmaya) Apni jaano'n ko becho (yaane apne aapko bachalo) Allah Ta'ala ke yaha'n main tumhare kisi kaam naa aasaku'nga. Aye Abbas bin Abdul Muttalib! (apne aapko bachalo) Allah Ta'ala ke yaha'n main tumhare kisi kaam naa aasaku'nga. Aye meri phoophi Safiya! (apne aapko bachalo) Allah Ta'ala ke yaha'n main tumhare kisi kaam naa aasaku'nga. Aye meri Beti Fatima! Mere maal se jo chaaho maa'nglo, lekin Allah ke yaha'n main tumhare kisi kaam naa aasaku'nga.

Masaael

1. Dono ayato'n ki tafseer hai. (jin mein makhlooq ko pukarne se mana kiya gaya hai)
2. Jung e Ohad ka (mukhtasar saa) tazkira hai.
3. Syed ul Mursaleen رضي الله عنه ka namaz mein qunoot e naazela padhna aur Aap ﷺ ke peeche Sahaba رضي الله عنهم ka amen kehna saabit hota hai.
4. Jinke liye baddua ki gai wo khule kafir the.

⁸⁹ Surah Araaf: 191-192

⁹⁰ Surah Faatir: 13-14

⁹¹ Surah Aale Imran: 128

5. In logo'n ne (Aap ﷺ ke saath badd sulooki ke) aise aise kaam sar-anjaam diye jinke karne se deegar kuffar bhi qaasir rahe. Masalan inka apne Nabi ko zakhmi karna aur unke qatal ke darpe hona aur musalman shohada ka musla karna. Halaa'nke wo (shohada) in kuffar ke a'amzaad bhi the.
6. In kuffar ki is badd sulooki aur Aap ﷺ ki baddua ke mauqe par Allah Ta'ala ne darj e zail ayat *Laisa Laka Minal Amri Shaiun* nazil farmai.
7. Allah Ta'ala ka ye farmana: Ke Allah Ta'ala In Kuffar Ko Moaafi Dedega Ya Inhe Azaab Dega. Chunache Allah ne unhe moaafi di aur wo imaan le aae.
8. Isse nuzool e hawadis ke mauqe par qunoot e naazela padhne ka suboot bhi milta hai.
9. Jin logo'n par baddua ki jaae, unke aur unke aabaa-o-ajdaad ke naam namaz mein lena jaaez hain.
10. Qunoot e Nazela mein kisi muta'ayyin shakhs ka naam lekar is par laanat karna jaaez hai.
11. Ayat وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ke nuzool ke mauqe par Aap ﷺ ka apne qareebi rishtedaaro'n ko bulaa kar ek ek ko Allah ke azaab se daraane aur apni apni najaat ki fikr dilaane ka zikar bhi hai.
12. Jab Aap ﷺ ne dawat e tauheed di to Aap ﷺ ko majnoon kaha gaya. Isi tarha aaj bhi agar koi tauheed ki dawat de to ise bhi aise hi alqaab ka saamna karna padta hai.
13. Aap ﷺ ka apne qareebi aur door ke rishtedaaro'n se ye farmana saabit hua ke Allah ke yaha'n main tumhare kisi kaam naa aasaku'nga. Hatta ke yehi baat Aap ﷺ ne apni lakht e jigar Hazrat Fatima ؓ se bhi saraahaan kahi aur jab Aap ﷺ Syed ul Mursaleen hone ke bawajood apni lakht e jigar Syedun Nisa al A'alameen se farma rahe hain ke main tumhare kuch kaam naa aasaku'nga jabke insan ka imaan hai ke Aap ﷺ ki zuban e mubarak se siwa e haq ke kuch nahi nikalta to. Phir mundarja baala saraahat ki raushni mein aaj kal ke halaat ko bhi dekhiye ke is bimaari mein awaam hi nahi, balke khawas bhi muhtala hain. Ghaur karne waale par saheeh tauheed aur deen ki ajnabiyyat ayaa'n ho jaaegi.

Baab 16 Farishto'n Par Allah Ki Wahee Ka Qhauf

Irshad e Ilaahi Hai:

Jab Un Farishto'n Ke Dilo'n Se Ghabrahat Door Hoti Hai To Wo Ek Doosre Se Kehte Hain: Tumhare Rabb Ne Kya Farmaya? To (Allah ke muqarrab farishte) Kehte Hain Ke Usne Haq Farmaya Hai Aur Wo Aali Muqam (aur) Buzurg o Bartar Hai. ⁹²

حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ

Jab In Farishto'n Ke Dilo'n Se Ghabrahat Door Hoti Hai To Wo Ek Doosre Se Kehte Hain: Tumhare Rabb Ne Kya Farmaya? To (Allah Ke Muqarrab Farishte) Kehte Hain Ke Usne Haq Farmaya Hai Aur Wo Aali Muqam (Aur) Buzurg o Bartar Hai. ⁹³

Aur Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Jab Allah Ta'ala asmaan par koi faisla saadir farmate hain to Allah Ta'ala ke farishte iski hokum bardaari mein you'n apne par maarte hain ke goya saaf patthar par namar zanjeer lagne ki jhankar hai aur ye farman in farishto'n tak poho'nch jaata hai. Hatta ke jab unke dilo'n se ghabrahat door hoti hai to wo ek doosre se kehte hain tumhare Rabb ne kya farmaya? To (Allah ke muqarrab farishte) kehte hain ke usne jo kaha wo barhaq hai aur wo aali muqam aur buzurg o bartar hai. Allah Ta'ala ki is baat ko shaitan chori chipe sunne ki koshish karte hain, ye shayateen ek doosre ke oopar you'n hote hain, ye kehte hue hadees ke raawi sufiyan ne apne hath ko tedha kiya aur ungliyo'n ko ek doosre se (zara) jada kiya ke shayateen is tarha ek doosre ke oopar hote hain. Sab se oopar wala shaitan jab koi baat sun leta hai to wo apne se neechे waale ko bataa deta hai aur wo apne se neechे waale ko, yaha'n tak ke aakhri shaitan wo baat saahir ya kaahin ko bataa deta hai. Kabhi to kaahin ko wo baat poho'nchne se qabl shahaab ise jalaa deta hai aur kabhi shahaab ke aane se pehle pehle shaitan ise baat bataa chuka hota hai to kahin shaitan ki batai hui baat ke saath 100 jhoot milaata hai. Agar koi baat isi tarha waaqe ho jaae to log kehte hain ke kya falaa'n roz is saahir kaahim ne aise hi nahi kaha tha? Chunache sirf is ek baat ke sach hone se is kaahim ko saccha samajh liya jaata hai, halaa'nke wo baat to asmaan se suni hui hoti hai. ⁹⁴

Aur Hazrat Nawas bin Sam-aan رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala jab kisi baat ki wahee ka irada farmate haine to wo uska takallam farmata hai, chunache Allah Ta'ala ke khof se tamaam asmaano par dahshat aur kapkapi taari ho jaati hai. Jab asmaan waale is awaaz ko sunte hain to be-hosh hokar sajde mein gir padte hain, sabse pehle Hazrat Jibraeel عليه السلام sar uthate hain, Allah Ta'ala apni wahee mein se jo chaahta hai unse guftagu farmata hai. Phir Jibraeel عليه السلام malaaeka ke paas guzarte hain to wo poochte hain ke Aye Jibraeel عليه السلام! Hamare Rabb ne kya irshad farmaya? To Jibraeel عليه السلام kehte hain: isne Haq farmaya hai aur wo aali muqam aur buzurg o bartar hai. Phir tamaam farishte yehi alfaz pukarte hain, phir Jibraeel عليه السلام is wahee ko jaha'n Allah Ta'ala ka hukum hota hai, poh'ncha dete hain. ⁹⁵

Masaael

1. Surah Saba ki ayat 23 ki tafseer (jisme Allah Ta'ala ki wahee ke waqt farishto'n ki kaifiyat byaan hui hai)
2. Is ayat mein ibtaal shirk ki daleel hai, bil khusoos aise shirk ki jiska talluq saleheen e ummat se hai aur is ayat ke mutaaliq kaha gaya hai ke ye ayat dil se shajra e shirk ki jado'n ko kaat phe'nkti hai.
3. Is baab se قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ⁹⁶ ki tafseer bhi waazeh hoti hai.
4. Farishto'n ke sawal ki wajah aur sabab bhi isme mazkoor hai.

⁹² Surah Saba: 23

⁹³ Surah Saba: 23

⁹⁴ Bukhari

⁹⁵ Ibne Abi Haatim (ba-hawaala: Tafseer Ibne Kaseer)

⁹⁶ Surah Saba: 23

5. Farishto'n ke sawal par Jibraeel عليه السلام unhe jawab dete hue kehte hain ke Allah Ta'ala ne ye ye farmaya hai.
6. Is mein is baat ki bhi wazaahat hai ke jab farishte be-hosh ho jaate hain, to sabse pehle Jibraeel عليه السلام sar uthaate hain.
7. Choo'nke har asmaan ke farishte Jibraeel عليه السلام se sawal karte hain, lehaza wo sabko jawab dete hain.
8. Be-hoshi aur ghashi tamaam asmaano ke farishto'n par taari hoti hai.
9. Allah Ta'ala ke kaalm se asmaan laraz jaate hain.
10. Allah Ta'ala ke hukum se Jibraeel عليه السلام Allah Ta'ala ki wahee ko manzil e maqsood tak poh'nchate hain.
11. Shayateen chori chipe Allah Ta'ala ke kalaam ko sunne ki koshish karte hain.
12. Is maqsad ke liye wo ek doosre ke oopar sawar ho jaate hain.
13. In shayateen par shahaab choda jaata hai.
14. Baaz auqaat kaahin tak baat poho'nchne se qab hi Shahab is shaitan ko kahkstar kar deta hi aur kabhi Shahab ke aane se pehle pehle ye shaitan apne insani dost ko baat bataa chuka hota hai.
15. Baaz auqaat kaahin ki baat saheeh saabit ho jaati hai.
16. Aur kaahin is ek baat ke saath 100 jhoot milaa deta hai.
17. Kaahin ke jhooto'n ko log mahez is liye durust maan lete hain ke iski ek baat to saheeh thi, halaa'nke wo baat asmaan se suni gai hoti hai.
18. Nufoos e insani baatil ko bohot jald qubool kar lete hain aur kaahin ki sirf is ek baat ko madde-nazar rakhte hain aur is ki 100 ghalatiyo'n ko nahi dekhte.
19. Shaiyateen is ek baat ko ek doosre se haasil karke yaad kar lete hain aur isse (doosre jhooto'n ke saheeh hone par) istedlal karte hain.
20. Is baab se Allah Ta'ala ki sifaat ka isbaat bhi hota hai. اشاعره معطله iski sifaat ke munkir hain.
21. Asmaano par taari hone waali dehshat o kapkapi Allah Ta'ala ke khof se hoti hai.
22. Tamaam farishte Allah Ta'ala (ki azmat ke tasawwur se is) ke huzoor sajda rez hote hain.

Baab 17 Shafaa-at Ka Bayaan

Irshad e Ilaahi hai:

Aur (Aye Muhammad ﷺ)! Aap Is Quran Ke Zariye Un Logo'n Ko Naseehat Kare'n Jo Is Baat Se Darte Hain Ke Apne Rabb Ke Saamne Is Haal Mein Pesh Kiye Jaae'n Ke Unka Allah Ke Siwa Koi Madadgaar Ya Sifaarshi Naa Ho, Shayad Ke Ye Log Allah Se Dar Jaae'n. ⁹⁷

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ

Aur Farmaya:

Aye Muhammad ﷺ Keh Deejiye Ke Har Qism Ki Shafaa-at Allah Ta'ala Ke Ikhteyar Mein Hai. ⁹⁸

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

Nez Farmaya:

Kaun Hai Jo Uske Huzoor Uski Ijaazat Ke Baghair Sifaarish Kar Sake? ⁹⁹

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Aur Nez Farmaya:

Aur Asmaano'n Mein Kitne Hi Farishte Hain Ke Jinki Sifaarish Kuch Bhi Faaeda Nahi De Sakti, Magar Baad Uske Ke Allah Ta'ala Jiske Liye Shafaa-at Ki Ijaazat De Aur Pasand Kare. ¹⁰⁰

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِّنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

Nez Farmaya:

(Aye Muhammad ﷺ in mushrikeen se) Keh Deejiye Ke Allah Ta'ala Ke Siwa Jin ko Tum Ma'abood Samajhte Ho, Unhe Pukar Kar Dekho, Wo Asmaano'n Aur Zameen Mein Ek Zarrah Ke Bhi Maalik Nahi Aur Zameen o Asmaan (ki milkiyat, ya unki takhleeq) Mein Unka Koi Hissa Nahi. Aur Naa Unme Se Koi Allah Ta'ala Ka Madadgaar Hai Aur Allah Ta'ala Ke Huzoor (kisi ke liye koi) Sifaarish Mufeed Nahi Hogi, Magar Uske Liye Jiske Baare Mein (sifarish ki) Wo Ijaazat Bakhsh De. ¹⁰¹

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

Shaikh ul Islam Abul Abbas Ibne Taimiyya رحمه الله Farmate hain: Allah Ta'ala ne apne alaawa tamaam makhlooq se in baato'n ki nafi kardi, jin se mushrikeen istedlaal karte the. Masalan is baat ki nafi ki hai ke kisi ko zameen o asmaan mein kisi qisim ki qudrat o ikhteyar kulli ho, ya juzooi ikhteyaraat ho'n, ya koi Allah Ta'ala ka madadgaar ho, albatta sifarish hi baaqi hai, chunache wo bhi isi ke liye mufeed hogi, jiske haq mein sifarish ki ijaazat Allah Ta'ala khud de'nge. Jaisa ke farmaya:

Aur Wo Kisi Ki Sifarish Nahi Kar Sakte Bajuz Uske Jisse Allah Ta'ala Raazi Ho. ¹⁰²

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْضَىٰ

Pas wo sifarish jiske mushrikeen qaael hain, qiyaamat ke din ma'adood hogi, (yaane inko haasil nahi ho sakegi) jaisa ke Quran e Majeed ne iski nafi ki hai.

⁹⁷ Surah Anaam: 51

⁹⁸ Surah Zumar: 44

⁹⁹ Surah Baqarah: 255

¹⁰⁰ Surah Najam: 26

¹⁰¹ Surah Saba: 22-23

¹⁰² Surah Ambiya: 28

Rasool Allah ﷺ ne farmaya hai ke: Aap ﷺ qiyaamat ke din Allah Ta'ala ke saamne pesh hokar fauran sifarish ki bajaaye pehle Allah Ta'ala ke huzoor sajda-rez ho'nge aur uski hamd o sanaa kare'nge. Iske baad Aap ﷺ se kaha jaaega apne sar uthaae'n aur baat kare'n. Aap ﷺ ki baat suni jaaegi, Aap ﷺ sawal kare'n, Aap ﷺ jo maa'nge'nge diya jaaega. Aap ﷺ sifarish kare'n, Aap ﷺ ki sifarish qubool hogi.

Hazrat Abu Huraira ؓ ne arz kiya: Ya Rasool Allah ﷺ sabse ziyada khush naseeb kaun hai, jo aapki sifarish ka haqdaar hoga?

Aap ﷺ ne farmaya: Jisne khuloos e dil se kalima *Laa Ilaaha Illallah* ka iqraar kiya.

Pas saabit hua ke ye sifarish ki ijaazat se sirf khuloos e dil se kalima padhne waalo'n ko haasil hogi aur mushrikeen ko haasil nahi hogi.

Iski haqeeqat ye hai ke Allah Ta'ala mukhlis Ahle Tauheed par apna khusoosi fazal farmaega aur jin logo'n ko sifarish ki ijaazat dega, unki dua ke sabab Ahle Tauheed ki maghfirat karega. Is tarha sifarish karne waale (Rasool Allah ﷺ) ka ikram karega aur wo *Muqam e Mahmood* paae'nge. Pas jis shafaa-at ka Quran ne inkaar kiya hai, isse murad wo shafaa-at hai jisme shirk ki aamezish ho. Yehi wajah hai ke mutaddid muqamaat par apni ijaazat se shafaa-at ka asaabat kiya jaa raha hai aur Nabi ﷺ ne saaf saaf farmaya hai ke shafaa-at sirf *Ahle Tauheed* aur *Ahle Ikhlaas* ke liye hogi.

Masaael

1. In ayaat e Quraaniya shafaa-at tafseer (jin mein Allah Ta'ala ke saamne shafaa-at ka bayan hai).
2. Naa-qaabil e qubool shafaa-at ki wazaahat hai.
3. Qaabil e Qubool shafaa-at ka tazkirah hai.
4. Shafaa-at e Kubra ka zikar hai, jisey muqam e mahmood bhi kehte hain.
5. Aap ﷺ ki shafaa-at ke andaz ka bayan, ke Aap ﷺ jaate hi shafaa-at nahi kare'nge. Balke sabse pehle Aap (s shafaa-at Allah Ta'ala ke huzoor sajda rez ho'nge, phir ijaazat milne par shafaa-at kare'nge).
6. Shafaa-at ke sabse ziyada saadat-mand aadmi ka bayan hai.
7. Ye sifarish mushrikheen ko haasil nahi hogi.
8. Haqeeqat e shafaa-at ka bayan hai.

Baab 18 Hidaayat Dene Waala Allah Ta'ala Ke Siwa Koi Nahi Hai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Aap Jise Chaahe'n Hidayat Nahi De Sakte, Lakein Allah Ta'ala Jise Chaahta Hai, Hidaayat Deta Hai Aur Wo Hidayat Paane Waalo'n Ko Khoob Jaanta Hai. ¹⁰³

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Aur ek muqam par Hazrat Saeed bin Musaiyyib رضي الله عنه apne baap Hazrat Musaiyyib رضي الله عنه se riwayat karte hain ke jab Abu Taalib ki maut ka waqt qareeb aaya to iske paas Rasool Allah ﷺ tashreef laae aur uske paas Abdullah bin Abi Umaiyya aur Abu Jahal bhi baithe the. Chunache Aap ﷺ ne farmaya: Aye chacha jaan! Kalima *Laa Ilaaha Illallah* ka iqraar karlo, main tumhare liye yehi kalima Allah Ta'ala ke yaha'n bataur e daleel pesh karu'nga. Wo dono (Abdullah bin Abi Umaiyya aur Abu Jahal) bole: Kya tum Abdul Muttalib ke mazhab ko chod doge? Aap ﷺ aur dono sardar apni apni baate'n dohraate rahe. Chunache, Abu Taalib ne aakhir mein yehi kaha ke wo Abdul Muttalib ke mazhab par qaaem hai aur isne *Laa Ilaaha Illallah* ka iqraar karne se inkaar kar diya. ¹⁰⁴

Aap ﷺ ne farmaya: Jab tak mujhe rokaa naa jaae, main tumhare liye maghfirat ki dua karta rahu'nga. Is par Allah Ta'ala ne ye ayat naazil farmai:

Nabi Aur Ahle Imaan Ko Zeba Nahi Ke Wo Mushrikeen Ke Liye Maghfirat Ki Dua Kare'n, Khwah Wo Unke Rishtedaar Hi Kyoun Naa Ho'n. ¹⁰⁵

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولِي قُرْبَىٰ

Aur Allah Ta'ala ne Abu Taalib ke baare mein ye aayat naazil farmai:

(Aye Muhammad ﷺ) Aap Jise Chaahe'n Hidayat Nahi De Sakte, Lakein Allah Ta'ala Jise Chaahta Hai, Hidaayat Deta Hai Aur Wo Hidayat Paane Waalo'n Ko Khoob Jaanta Hai. ¹⁰⁶

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Masaael

1. Ayat e Kareema إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ki tafseer hai.
2. Ayat e Kareema مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ki tafseer hai.
3. Aap ﷺ ka farmaan, kaho *Laa Ilaaha Illallah* ki tafseer ek ahem mas'ala (wo ye hai ke mahez zuban se *Laa Ilaaha Illallah* padh lena kaafi nahi, balke dili iqraar bhi zaroori hai) is mein ilm ke in dawedaaro'n ki tardeed hai jo mahez zuban se iqraar kar lene ko kaafi samajhte hain.
4. Jab Nabi ﷺ ne apne chacha se *Laa Ilaaha Illallah* padhne ka kaha to Abu Jahal aur uske saathi jaante the ke Aapki isse kya murad hai? (is liye wo Abu Taalib ko Abdul Muttalib ke mazhab par qaaem rehne ki talqeen karte rahe) aur Allah Ta'ala un logo'n ka bura kare, jin se Abu Jahal asal deen (*Laa Ilaaha Illallah*) ke mafhoom ko behtar jaanta tha.
5. Aap ﷺ apne chacha ko musalman karne ki posri aur intehai koshish ki.
6. Jo log Abdul Muttalib aur uske aslaaf ko musalman samajhte hain, isse unki bhi tardeed hai.

¹⁰³ Surah Qasas: 56

¹⁰⁴ Bukhari & Muslim

¹⁰⁵ Surah Tauba: 113

¹⁰⁶ Surah Qasas: 56

7. Aap ﷺ ne Abu Taalib ke liye maghfirat ki dua ki. Lekin Allah Ta'ala ne naa sirf ye ke iski maghfirat naa ki, balke Aap ﷺ ko bhi dua karne se rok diya.
8. Ye bhi saabit hua ke bure logo'n ki sohbar ka insan ko nuqsan hi hota hai.
9. Apne akaabir o aslaaf ki ta'azeem (mein ghuloo karna) nuqsan-dah hai (is liye ke mumkin hai ke wo gumrah ho'n).
10. Baatil parasto'n ko isme Abu Jahal ke istedlal ki wajah se mughalta hua.
11. Najaat ka dar-o-madar aakhri zindagi ke amaal par hai, kyou'nke agar Abu Taalib ba-waqt e wafat *Kalima* ka iqraar kar leta to ise zaroor faaeda hota.
12. Gumrah logo'n ke dilo'n mein raasikh is bade mughalte ke baare mein ghaur o fikr karna chaahiye, is liye ke Abu Taalib ke qisse mein mazkoor hai ke sardaraan e Makkah isi mughate ki binaa par Abu Taalib se jhagadte rahe. Halaa'nke Nabi ﷺ ne mubaalghe aur takrar ke saath (Abu Taalib ke liye) *Kalma* pesh kiya, is liye wo is par adey rahe.

Baab: 19 Bani e Aadam Ke Kufr Aur Tark e Deen Ka Buniyadi Sabab Buzurgo'n Ke Baare Mein Ghuloo (Izzar o Takreem Mein Hadd Se Badh Jaana) Hai

Irshad e Ilaahi hai:

Aye Ahle Kitab! Apne Deen Mein Hadd Se Naa Badho Aur Allah Ta'ala Ke Mutalliq Haq Ke Siwa Koi Baat Naa Karo. ¹⁰⁷

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

Aur Hazrat Abdullah bin Abbas رضي الله عنه se Allah Ta'ala ke farman:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

ke baare mein marwi hai ke: Ye sab (Wad, Sawa'a, Yaghooth, Yao'ooq, Nasar) Qaum e Nuh ke saaleh log the, jab wo mar gae to shaitan ne unki qaum ko samjhaya ke ye nek logo jaha'n baitha karte the, waha'n bataur e yadgaar patthar nasab kardo aur in pattharo'n ko unke naamo'n se mausoom karo. Chunache unho'n ne aisa hi kiya, lekin is daur mein in pattharo'n ko pooja naa gaya. Jab ye log mar gae aur baad walo'n par jahalat chaa gai. Ilm jaata raha aur asal baat bhool gai, to unho'n ne in yadgaaro'n ki parastish shuru kardi. ¹⁰⁸

Imam Ibne Qaiyyim رحمته الله farmate hain: Mutaddid aslaaf ahle ilm ne bayan kiya hai ke jab wo mar gae to pehle ye log unki qabro'n ke mujawar bane, phir unke mujassame banae, phir zaman daraaz guzarne par unki ibaadat karne lage.

Aur Hazrat Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum meri taareef karne mein hadd se guzar naa jaana, jaise Isa bine Mariyam عليها السلام ki taareef mein Nasaara hadd se tajaawuz kar gae. Main to ek banda hu'n, tum mujhe Allah ka banda aur Rasool kaho. ¹⁰⁹

Aur Hazrat Umar رضي الله عنه hi se marwi hai ke Rasool Allah ﷺ ne farmaya: Ghuloo se bach kar raho, tumse pehle logo'n ko ghuloo (mubaalagha) hi ne halaak kiya tha. ¹¹⁰

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Takalluf karne waale aur hadd se badhne waale halak ho jaa'e'nge, Aap ﷺ ne ye baat 3 baar farmai. ¹¹¹

Masaael

1. Jo shakhs zer e bahes baab aur uske baad waale 2 abwaab acchi tarha samajh le, is par Islam ki baaqi adiyaan se judaa-gaana haisiyat waazeh ho jaaegi aur dilo'n ke pherne mein ise Allah Ta'ala ki qudrat ke ajeeb o ghareeb karishne nazar aa'enge.
2. Roo e zameen par runuma hone waala awwaleen shirk buzurgo'n ke saath hadd darja ki mohabbat aur unki azmat mein ghuloo ke sabab hua.
3. Sabse pehle jis cheez mein taghaiyyur o tabaddul hua, wo Ambiya Ikram ka deen tha, is (baab mein ghaur o fikr karnese deen mein taghaiyyur) ke asbbab bhi maloom hote hain, halaa'nke Ambiya Ikram ko Allah Ta'ala hi ne mab-oos farmaya tha (phir bhi logo'n ne unki parwah naa ki)
4. Log bidaat o mohdisaat ko jald qubool kar lete hain, halaa'nke Shariyat e Islamia aur Fitrat e Saleema in cheezo'n ko qubool nahi karti.

¹⁰⁷ Surah Nisa: 171

¹⁰⁸ Bukhari & Muslim

¹⁰⁹ Bukhari & Muslim

¹¹⁰ Musnad Ahmad, Tirmizi, Abu Dawood & Ibne Majah

¹¹¹ Muslim

5. Shirk shuru hone ki buniyadi wajah ye thie ke haq aur baatil ko aapas mein khalat malat kar diya gaya tha, jiske 2 waazeh asbaab the: Ek to buzurgo'n ke saath hadd darja ki aqeedat o mohabbat thi aur doosre ye ke baaz ahle ilm o deen ne kuch aise umoor sar-anjaam diye ke jin mein unki niyyate'n durust thee'n. Magar baad waalo'n ne ye samjha ke in ahle ilm ki muraad kuch aur thee.
6. Surah Nuh ki is ayat ki tafseer (jisme mukhtalif butho'n ke naam zikar hain)
7. Fitri taur par insan ka mizaj aur uski tabiyat hi kuch aisee hai ke uske dil mein Haq (aahista aahista) kam hotaa jaata hai, jabke baatil badhta rehta hai.
8. Aslaaf ahle ilm ke is qaul ki taa'eed hoti hai ke bidaat, kufr ka sabab banti hain.
9. Shaitan Iblees bidat ke anjaam se khoob agaah hai (ke ye kis tarha insan ko tabah kar deti hai) agarche bidat jaari karne waale ki niyyat acchi hi kyon naa ho.
10. Is baab mein ek aur qaaeda aur usool saabit hota hai ke ghuloo se qatai taur par ijtenab karna chaahiye. (kyou'nke iska anjam accha nahi hota) aur jo ghuloo ki taraf maael kare iske mutalliq bhi ilm hona chaahiye.
11. Qbar par kisi saaleh amal ki anjam dahi ke liye baithna intehaai nuqsan-dah hai.
12. Mujassamo'n ki mumaneat aur unke mitaa daalne ki hikmat ka pataa chalta hai.
13. Is tafseel se jaha'n ye (wuqoo e shirk ka) azeem waaqea maloom hota hai, waha'n is baat ka bhi pataa chalta hai ke iska janna zaroori hai, lekin aksar musalman isse ghaafil aur laa ilm hain.
14. Afsos ki baat to ye hai ke log ye waaqea kutub e tafseer o hadees mein padhte hain aur samajhte bhi hain ke kist tarha Allah Ta'ala unke aur unke dilog'n ke darmiyan haael hua tha, phir bhi samajhte hain ke qaum e Nuh ka ye amal (qabarparasti) buzurgo'n ki ghaayat darja taazeem, qabro'n par mujawar banna waghaira afzal tareen ibaadat hai aur wo ye bhi eteqaad rakhte hain ke jis baat se Allah Ta'ala aur uske Rasool ﷺ ne mana farmaya hai wo aisa kufr hai jo kisi ke jaan o maal ko mubaah karta hai.
15. Is tafseel mein ye saraahat bhi hai ke (in butho'n ko) poojne waalo'n ka iraada sirf ye tha ke ye buzurg hamare sifaarshi hain.
16. Baad waale mushrikeen ne guman kiya ke sabiq Ahle Ilm ne in buzurgo'n ki tasweere'n ibaadat ke liye banai thee'n.
17. Aap ﷺ ke irshad e Mubarak: Ke tum meri taareef mein is tarha mubaalagha naa karna jis tarha isaaiyo'n ne Isa ibne Mariyam mein kiya tha) main (musalmano ke liye) khula bayan aur azeem naseehat hai. Allah Ta'ala ki beshumar rehmate'n ho'n Aap ﷺ par ke Aap ﷺ ne waazeh taur par tableegh ka haq adaa farma diya.
18. Aap ﷺ ne hame'n naseehat farmai hai ke takalluf karne (aur) hadd se tajaawuz karne waale hamesha halak hote hain.
19. Isse ilm ki ehmiyat aur ilm naa hone ke nuqsan ka bhi pataa chalta hai ke, qaum e Nuh mein ilm khatam hone ke baad hi butho'n ki pooja-paat shuru hui thi.
20. Ulama ka duniya se rukhsat hona fuqdaan e ilm ka sabab hai.

Baab: 20 Kisi Buzurg Ki Qabar Ke Paas Baith Kar Allah Ta'ala Ki Ibaadat Karna Najaaez Aur Sangeen Jurm Hai, Che-Jaaeke Khud Is Mard e Saaleh Ki Ibaadat Ki Jaae

Sahihain mein Hazrat Ayesha رضي الله عنها se marwi hai ke Hazrat Umm-e Salama رضي الله عنها ne Rasool Allah ﷺ ke saamne ek kaleesa¹¹² aur isme maujood tasweero'n aur mujassamo'n ka zikar kiya. Jo-ke unho'n ne Habsha ki sarzameen mein dekha tha, to Aap ﷺ ne farmaya: In logo'n mein jab koi buzurg faut ho jaata to ye iski qabar par masjid banaa lete aur isme ye tasaweer (mujassame) banaa dete. Ye log Allah Ta'ala ke nazdeek badd-tareen makhlooq hain. ¹¹³

In logo'n ne 2 fitno'n ko yakjaa kar diya, ek qabro'n (ko ibaadat gaahe'n banaane) ka aur doosre (inme) mujassame aur tasweere'n banaane ka.

Aur (ek doosre muqam par) Ummul Momineen Hazrat Ayesha رضي الله عنها se riwayat hai ke jab Rasool Allah ﷺ par maut ki alaamaat zaahir hue'n to Aap ﷺ (shiddat e takleef se) apne chehra mubaarak par chadar odh lete aur jab dam ghut-ta to chadar ko hataa lete, isi aalam mein Aap ﷺ ne farmaya: Yahood o Nasaara par Allah Ta'ala ki laanat ho, unho'n ne Ambiya Ikram ki quboor ko sajda-gaah banaliya tha. ¹¹⁴ Isse aapka maqsad apni ummat ko aise tarz e amal se rokna tha, agar Aap ﷺ ki qabar ko sajda-gaah banaane ka khadsha naa hota to Aapki qabar bhi (aam sahaba رضي الله عنهم ki tarha) zahir hoti.

Aur Hazrat Jundub bin Abdullah رضي الله عنه se riwayat hai ke Nabi ﷺ ki wafat se 5 yaum qabl maine Aap ﷺ ko ye farmate suna: Main Allah Ta'ala ke saamne is baat se bara-at ka izhaar karta hu'n ke tum mein se koi mera dost (khaleel) ho, kyou'nke Allah Ta'ala ne mujhe apna khaleel bana liya hai. Jaisa ke usne Ibrahim عليه السلام ko khaleel banaya tha. Aur agar main apni ummat mein se kisi ko dost banana chaahta to Abu Bakar رضي الله عنه ko banaata. Khabardar! Tum se pehle log Ambiya ki qabro'n ko sajda gaah banaa liya karte the. Khabardar! Tum qabro'n ko sajda gaah naa banaa lena main tumhe is tarz e amal se mana karta hu'n. ¹¹⁵

Aap ﷺ ne is amal shune'e¹¹⁶ se apni zindagi ke aakhri lamhaat mein mana farmaya, phir Aap ﷺ ne maut o hayat ki kashmakash mein aisa karne waalo'n par laanat farmai.

(Maloom hua ke agar) qabarparasti naa bhi ho tab bhi qabar ke paas namaz padhna mana hai, aur Hazrat Ayesha رضي الله عنها ke qaul خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا ka matlab bhi yehi hai. Is liye ke Sahaba Ikram رضي الله عنهم se ye tawaqqo naa thi ke wo Aap ﷺ ki qabar par masjid banae'n. Kyou'nke jis jagha namaz padhna maqsood ho wo masjid hi hai, balke har wo jagha namaz adaa ki jaae, ise masjid ka naam diya jaata hai, jaisa ke Aap ﷺ ne irshad farmaya: Tamaam rooe zameen ko mere liye masjid aur zariya e tahaarat (wazu ke liye paani ka qaaem) banaaya gaya hai. ¹¹⁷

Nez Rasool Allah ﷺ ne farmaya: Sabse badd-tareen wo ho'nge jin par qiyaamat qaaem hogi aur wo bhi (sabse badtar hain) jo qabro'n ko masaajid ka darja de'n. ¹¹⁸ (Musnad Ahmad mein umda sanad ke saath marwi hai aur ise Abu Haatim ne bhi As Saheeh mein riwayat kiya hai)

Masaael

1. Kisi buzurg ki qabar ke paas masjid tameer karke ibaadat karne waale par Aap ﷺ ki daa'nt, agarche masjid banaane waale ki niyyat saheeh hi ho.
2. Tasaweer aur mujassame banana ki hurmat aur is par shadeed waeed hai.
3. Is amal ki mazammat ke maamle mein Aap ﷺ ki mubalghe se ibrat haasil hoti hai ke pehle to Aap ﷺ ne is kaam se waise mana farmaya tha, phir aakhir umar mein wafat se 5 roz qabl mazeed tambeeh farmai. Phir

¹¹² T: Church

¹¹³ Bukhari & Muslim

¹¹⁴ Bukhari & Muslim

¹¹⁵ Musilm

¹¹⁶ T: Bad, kharaab

¹¹⁷ Bukhari & Muslim

¹¹⁸ Musnad Ahmad & Abu Haatim ki kitab As Saheeh

Aap ﷺ ne jab Aap ﷺ ka safar e aakhirat shuru hone waala tha. (isi par iktefa naa kiya, balke) isse phir ek baar sakht mumaneat farmai.

4. Aap ﷺ ne apni qabar par bhi is amal se mana farma diya, halaa'nke abhi Aap ﷺ ki qabar maujood naa thi.
5. Ambiya o Sulaha ki qabro'n par masaaqid banaa kar unme ibaadat karna, Yahood o Nasaara ka tarz e amal hai.
6. Is amal par Aap ﷺ ne Yahood o Nasaara par laanat farmai.
7. Is tarz e amal ki wajah se Yahood o Nasaara par Aap ﷺ ke laanat karne ka asal maqsad ye tha ke musalman Aap ﷺ ki qabar par aisa karnaama anjam naa de'n.
8. Isse Aap ﷺ ki qabar ko khulaa aur aam jaga par naa banaane ki wajah aur maslehat bhi maloom hoti hai.
9. Qabro'n ko masjid banaane ke ma'ane ki bhi wazaahat hai.
10. Aap ﷺ ne qabro'n par masaaqid tameer karne waalo'n aur jin logo'n par qiyaamat qaaem hogi, dono ko ek saath zikar kiya hai. Goya Aap ﷺ ne kufr ya shirk ke wuqoo pazeer hone se qabl hi iske asbaab aur uske anjaam ka zikar farma diya hai.
11. Aap ﷺ ne apni wafat se 5 roz qabl apne khuta bmein in do (2) giroho'n ka radd farma diya, jo Ahle Bidat mein se sabse ziyada bure hain. Balke baaz ahle ilm ne to unhe'n 72 giroho'n se bhi kharij kar diya hai. In 2 giroho'n mein se ek Rawaafiza aur doosre Jehmiya hai. Khusoosan Rawaafiza ki wajah se musalmaano mein shirk aur qabarparasti ki ibteda hui aur unhi Rawaafiza ne sabse pehle qabro'n par masajid banaane ka silsila shuru kiya.
12. Aap ﷺ ko naza'a ke waqt bohot takleef ka saamna karna pada.
13. Aap ﷺ ko Allah Ta'ala ke khaleel hone ke wasf se nawaza gaya hai.
14. Khaleel hone ka darja muqam e mohabbat se ooncha hai.
15. Isme ye saraahat bhi hai ke Hazrat Abu Bakar Siddiq رضي الله عنه tamaam sahaba se afzal hain.
16. Is irshad mein Hazrat Abu Bakar رضي الله عنه ki khilafat ki taraf bhi ishaara hai.

Baab: 21 Buzurgo'n Ki Qabro'n Ke Baare Mein Ghuloo Karne Ka Anjaam Shirk e Akbar

Rasool Allah ﷺ ka irshad e giraami hai: Ya Allah, Meri qabar ko buth naa banana, jisey log poojna shuru kar de'n. In logo'n par Allah Ta'ala ka sakht ghazab aur qaher naazil ho, jinho'n ne Ambiya ki qabro'n ko ibaadat gaahe'n bana liya tha. ¹¹⁹

Ibne Jareer رحمه الله ne ayate mubaaraka اَقْرَبَيْتُمْ اَللَّتْ وَالْعُرَىٰ ki tafseer mein apni sanad ke saath Sufiyan aur Mansoor ke tareeq se Mujahid ka qaul naqal kiya hai ke *Laat* hujjaj ikramko satt u ghol kar pilaaya karta tha. Jab ye faut ho gaya to log iski qabar par *Mujaawar* ban kar baith gae. Abu Al Juza bhi Hazrat Ibne Abbas رحمه الله se riwayat karte hain ke *Laat* hujjaj ikram ko satt u ghol kar pilaaya karta tha. Aur Hazrat Abdullah bin Abbas رحمه الله hi se marwi hai ke: Rasool Allah ﷺ ne qabro'n ki ziyaarat ko jaane waali aurto'n par laanat farmai hai aur Aap ﷺ ne un logo'n ko bhi maloon qaraar diya, jo qabro'n par masaajid banaate aur chiragha'n karte hain. ¹²⁰

Masaael

1. Ausaan ki tashreeh o tauzeeh hai.
2. Ibadaat ka ma'ana o mafhoom waazeh hota hai.
3. Rasool Allah ﷺ ne sirf isi cheez se panah maa'ngi, jiske wuqoo pazeer hone ka Aap ﷺ ko andesha tha.
4. Jaha'n Aap ﷺ ne ye dua ki ke Ya Allah! Meri qabar ko buth naa banana, jiski pooja ki jaae. Waha'n Aap ﷺ ne ye bhi bayan farmaya ke: Pehle logo'n ne Ambiya ki qabro'n ko ibaadat gaahe'n banaa liya tha.
5. Aap ﷺ bayan farmaya ke aise kaam karne waalo'n par Allah Ta'ala ka shadeed qaher o ghazab naazil hua tha.
6. Ek ahem tareen mas-ala ye hai ke *Laat* jo arab ka sabse badaa buth tha, iski kis tarha ibaadat shuru hui thi.
7. Ye baat maloom hui ke *Laatek* buzurg ki qabar thi.
8. *Laat* sahib e qabar ka naam aur uski wajah tasmiya bhi mazkoor hai.
9. Aap ﷺ ne in aurto'n par laanat farmai jo qabro'n ki ziyarat ko jaati hain.
10. Aap ﷺ ne qabro'n par chiragha'n karne waalo'n par bhi laanat farmai.

¹¹⁹ Muwatta Imam Maalik

¹²⁰ Ahle Sunan

Baab: 22 Aap ﷺ Ka Tauheed Ki Mukammal Hifaazat Aur Zariya e Shirk Banne Waali Har Raah Ko Band Karna

Irshad e Ilaahi hai:

(Logo'n!) Tumahre Paas Tum Hi Mein Se Ek Rasool Aaya Hai. Tumhari Takleef Usey Shaakh Guzarti Hai, Wo Tumhari (falaah o hidaayat ka) Harees Hai Aur Ahle Imaan Ke Liye Nihayat Shafeeq Aur Maherbaan Hai. Phir Agar Ye Log Phir Jaa'e'n To Aap ﷺ Unse Keh Deejiye Ke Mere Liye Allah Kaafi Hai, Uske Siwa Koi Ma'abood Nahi, Mera Bharosa Usi Par Hai Aur Wohi Arsh e Azeem Ka Maalik Hai. ¹²¹

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Apne gharo'n ko (namaz, dua aur tilaawat e Quran tark karke) qabarastan naa banaao aur naa meri qabar ko mela (gaah) banaao aur tum jaha'n bhi ho mujh par durood (o salaam) padhte raho, tumhare durood o salaam mujhe poho'nch jaa'e'nge. ¹²² (is riwayat ke tamaam raawi *Thiqaa* hain)

Zain ul Abedeen Ali bin Hussain رضي الله عنه ne ek shakhs ko Nabi ﷺ ki qabar ke gird bani diwaar mein ek shagaaf se andar daakhil hokar qabar ke paas dua karte hue dekha to ise rok diya aur kaha: Kya main tujhe wo hadees na bataau'n jo mere baap (Hazrat Hussain رضي الله عنه) ne mere daada (Hazrat Ali رضي الله عنه) se aur unho'n ne Rasool Allah ﷺ se suni thi! Aap ne farmaya tha: Meri qabar ko mela (gaah) naa banana aur tum (namaz, dua aur tilaawat e quran tark karke) apne gharo'n ko qabarstan na banaa lena aur mujh par dardoo padhte rehna, is liye ke tum jaha'n bhi hoge, tumhara durood mujhe poho'nch jaaega. ¹²³

Masaael

1. Surah Tauba ki aakhri 2 ayato'n ki tafseer o tauzeeh hai.
2. Aap ﷺ ka apni ummat ko hudood e shirk se bohot door rehne ki hidaayat aur hukum hai.
3. Aap ﷺ ham (yaane apni ummat) par nihayat Shafeeq o maherbaan aur hamari rushd o hidaayat par intehaai harees the.
4. Aap ﷺ ne makhsos andaaz mein apni qabar ki ziyarat se mana farmaya hai, halaa'nke Aap ﷺ ki qabar ki ziyarat (sharai hudood o quyood mein reh kar ki jaae to ye) intehaai fazeelat waale amaal mein se hai.
5. Aap ﷺ ne baar baar ziyarat e qabar ke liye jaane se mana farmaya hai.
6. Aap ﷺ ne nafali namaz ghar mein bajaa laane ki targheeb di hai.
7. Sahaba Ikram رضي الله عنهم ke yaha'n ye bat musallam aur maarooft thi, ke qabarstan mein namaz nahi padhi jaa sakti.
8. Salat o Salam ke baare mein Aap ﷺ ne wajah bayan farmai ke aadmi ka durud o salam mujhe poho'nch jaata hai, khwah wo door hi ho. Lehaza is gharz se qareeb aane ki zaroorat nahi.
9. Isme ye bhi bayan hai ke Aap ﷺ barzakh mein hain aur ummat ke amaal mein se durood o salaam Aap ﷺ par pesh kiye jaate hain.

¹²¹ Surah Tauba: 128-129

¹²² Abu Dawood

¹²³ Ahadees al Mukhtarah

Baab: 23 Ummat e Muhammadi ﷺ Ke Baaz Afraad Ka Buth-Parasti Mein Mubtala Hona

Irshad e Ilaahi hai:

Kya Aap ﷺ Ne Un Logo'n Ko Nahi Dekha Jinhe'n Kitab Ka Kuch Hissa Diya Gaya, Wo Butho'n Aur Shaitaan Ko Maante Hain Aur Kaafiro'n Ke Mutalliq Kehte Hain Ke Ye Log Imaan Laane Waalo'n Se Ziyaada Saheeh Raaste Par Hain. ¹²⁴

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
آمَنُوا سَبِيلًا.

Nez irshad hai:

(Aye Muhammad ﷺ!) Aap ﷺ Unse Keh De'n, Kya Main Tumhe'n Un Logo'n Ki Nishaan-Dahi Kar Doo'n Jinka Anjaam Allah Ta'ala Ke Yahaa'n Faasiqo'n Ke Anjaam Se Bhi Badd-Tar Hai? Wo Aise Log Hain Jin Par Allah Ne Laanat Ki Aur Ghazab-Naak Hua Aur (jin ko) Un Mein Se Bandar Aur Suwwar Banaa Diya Aur Jinho'n Ne Taaghoot Ki Bandage Ki. ¹²⁵

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ
وَعَصِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ.

Nez Allah Ta'ala ne farmaya:

Jo Log Unke Muamilaat Par Ghalib The, Unho'n Ne Kaha: Ham To Un (ke ghaar) Par Zahoor Masjid (ibaadat-gaah) Banae'nge. ¹²⁶

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا.

Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum pehli ummato'n ki paerwee karte hue is tarha unke baraabar ho jaaoge, jaise teer, teer ke baraabar hota hai, yaha'n tak ke agar wo Zab (saandey) ke bil mein ghuse to tum bhi jaa ghusoge. Sahaba Ikram رضي الله عنهم ne kaha: Aap ﷺ ki muraad yahood o nasaara hai? Aap ﷺ ne farmaya: Aur Kaun? ¹²⁷

Aur Hazrat Sauban رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne mere liye zameen is hadd tak samet di ke maine iske mashriq o maghrib dekh liye aur meri ummat ki hukumat waha'n tak poho'nchegi, jaha'n tak mujhe zameen samet kar dikhai gai. Aur mujhe 2 khazane, ek surkh aur doosre safed ataa kiya gae aur maine apne Rabb se apni ummat ke liye ye dua ki ke, wo aam qahat-saali se ise halaak naa kare aur in par koi aisa bairooni dushman musallat na kare jo unhe'n tabaah karke rakh de.

Mere Rabb ne farmaya: Aye Muhammad ﷺ meain jab koi faisla kar deta hu'n to ise taala nahi jaa sakta. Main Aap ﷺ ki ummat ke baare mein Aap ﷺ ki ye dua qubool karta hu'n ke main unhe aam qahat-saali se halak nahi karu'nga aur inpar koi aisa bairooni dushman bhi musallat nahi karu'nga jo unhe'n tabaah karke rakhde. Agar che saare dushman unke khilaf muttahir aur mujtame'e kyou'n naa ho jaae'n. Albatta wo khud aapas mein ek doosre ko halaak kare'nge aur qaidi bhi banaae'nge. ¹²⁸

Aur ise Haafiz Barqaani ne bhi apni kitab As Saheeh mein riwayat kiya hai aur mundarja zail alfaz ka izaafa kiya hai: Mujhe apni ummat ke baare mein sirf gumrah peshwao'n ka khadsha hai aur jab unme ek dafa talwar chal padi to qiyaamat tak band nahi hogi aur qiyaamat us waqt tak qaaem nahi hogi jab tak meri ummat ki ek jamat mushrikeen se na jaa mile aur meri ummat ke bohot se giroh buth-parasti naa karne lage'n aur meri ummat mein 30 dajjal ho'nge. Wo sabke sab nabuwwat ka dawa kare'nge halaa'nke main Khaatim ul Ambiya (aakhri Nabi) hu'n. Mere baad koi Nabi nahi aaega. Aur meri ummat ke ek giroh hamesha (qiyaamat tak) haq par rahega aur unki (Allah

¹²⁴ Surah Nisa: 51

¹²⁵ Surah Maaeda: 60

¹²⁶ Surah Kahaf: 21

¹²⁷ Bukhari & Muslim

¹²⁸ Muslim

Ta'ala) ki taraf se madad ki jaaegi aur unhe chod jaane waale inka kuch bhi nahi bigaad sake'nge, yaha'n tak ke Allah ka hukum (yaane qiyaamat) ajaae.

Masaael

1. Surah Nisa ki ayat (Jisme Ahle Kitab ke butho'n aur shaitan ki pooja karne ka zikar hai) ki tafseer.
2. Surah Maaeda ki ayat (jisme faasiqo'n se badd-tar logo'n ka zikar hai) ki tafseer.
3. Surah Kahaf ki ayat (Jisme Ashaab e Kahaf ke ghaar par masjid banane ka zikar hai) ki tafseer.
4. Sabse ahem baat *Jabat* (buth) aur *Taghoot* (shaitan) par imaan laane ke ma'ana o mafhoom ka bayan hai ke kya isse murad qalbi eteqaad hai ya unse nafrat aur unke batlaan ka eteqaad rakhte hue bazaahir unki muafaaqat?
5. Isse yahood ki ye baat bhi maloom hui ke apne kufr se waqif kuffar, ahle imaan se ziyada saheeh raaste par hain.
6. Ek ahem mas-ala jo is baab ka maqsood o unwaan hai, ye hai ke Ahle Haq ki ek jamaat har zamaane mein maujood rahegi, jaisa ke Hazrat Abu Saeed رضي الله عنه ki riwayat mein iska bayan maujood hai.
7. Is ummat ke bohot se giroh buth parasti mein muhtala ho'nge.
8. Ta'ajjub to is baat par hai ke Mukhtaar Thaqafi jaisa shakhs Nabuwwat ka dawa karne laga, halaa'nke wo Tauheed o Risaalat ka eteraaf aur is ummat ke fard hone ka dawa karta tha aur ye bhi maanta tha ke Rasool Allah ﷺ barhaq aur Quran e Majeed sacchi kitab hai aur is Quran mein ye bhi hai ke Hazrat Muhammad ﷺ Allah ke aakhri Nabi hain. Iski baato'n mein is qadr waazeh tazeed ke bawajood log iski tasdeeq karte rahe, Sahaba Ikram رضي الله عنهم ke aakhri daur mein zahir hua aur bohot se giroho'n ne iski paerwi ki.
9. Ye bashaarati bhi hai ke Ummat e Muhammadia kulli taur par khatam nahi hogi, jaisa ke saabeqa zamano'n mein hota raha hai, balke ek jamaat qiyaamat tak haq par rahegi.
10. Ahle haq ki ek badi nishani ye bayan ki gai hai ke unko chod jaane aur unki mukhalifat karne waale inka kuch bhi nahi bigad sake'nge.
11. Ahle haq ka wujood qiyaamat tak rahega.
12. Mazkoora baala hadees mein mundarja zail azeem nishaniya'n hain:
 - ✓ Aap ﷺ ka ye bataana ke Allah Ta'ala ne Aap ke liye zameen ke mashaariq o maghaarib samet diye aur jo kuch Aap ﷺ ne farmaya wo harf ba harf saheeh saabit hua. Ba-khilaaf shimal o junoob ke (ke Aap ﷺ ne inka zikar hi nahi farmaya)
 - ✓ Aap ﷺ ka ye khabar dena ke ummat ke baare mein Aap ﷺ ki pehli 2 duae'n qubool ho gai hain.
 - ✓ Aur ye farmaya ke Aapki teesri dua qubool nahi hui.
 - ✓ Aapka ye khabar dena ke meri ummat mein agar talware'n chal nikli to qiyaamat tak naa rukegi.
 - ✓ Aapka ye khabar dena ke is ummat mein nabuwwat ke dawedar jhoote nabi paeda ho'nge.
 - ✓ Aapka qiyaamat tak *Taaefa Mansoorah* ke maujood rehne ki khabar dena aur ye tamaam umoor harf baa harf aapki peshangoi ke mutabiq poore hue. Halaa'nke aqali taur par in tamaam umoor ka wuqoo pazeer hona bohot mushkil aur baed hai.
13. Nabi e Akram ﷺ ne ummat ke sirf gumrah peshwao'n se khatra mehsoos kiya.
14. Aap ﷺ ne *Ibadat e Authaan* (Buth parasti) ke ma'ane o mafhoom ki wazahat farmai hai.

Baab: 24 Jaadu Ka Bayaan

Irshad e Ilaahi hai:

Aur Wo Khoob Jaante The Ke Usey Haasil Karne Waale
Ka Aakhirat Mein Koi Hissa Nahi Hai. ¹²⁹

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

Nez irshad hai:

Wo Butho'n Aur Shaytaano'n Ko Maante Hain. ¹³⁰

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

Hazrat Umar رضي الله عنه farmate hain ke: Jabat, Jaadu aur Taghoot Shaitaan hain. ¹³¹

Aur Hazrat Jabir رضي الله عنه farmate hain: Taghoot wo kaahin hain, jin par shaitan utaarta tha aur har mohalle ka alag alag kaahin hota hai. ¹³²

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: 7 mohlik kaamo'n se bach kar raho, Sahaba ne arz ki, Ya Rasool Allah ﷺ wo 7 kaam kaun kaun se hain? Aap ﷺ ne farmaya:

1. Allah Ta'ala ke saath sirkh karna
2. Jaadu karna
3. Kisi ko naahaq qatal kar daalna
4. Sood khori
5. Yateem ka maal khaana
6. Kuffar se muqable ke din peeth pher ke bhaag jaana
7. Paak daaman aur afeef ahle imaan aurt'o'n par tohmat lagaana Aur

Aur Hazrat Jundub رضي الله عنه se marfoo riwayat hai ke: Jadugar ki saza ye hai ke ise talwar se qatal kar diya jaae. ¹³³

(Sunan Tirmizi ne zikar kiya hai aur saath ye kaha hai ke durust baat iska mauqoof hona hai)

Aur Bajaala bin Abdah رضي الله عنه se riwayat hai ke: Hazrat Umar رضي الله عنه ne likha ke har jadugar mard aur aurat ko qatal kardo, tum hamne 3 jadugarniyo'n ko qatal kiya. ¹³⁴

Aur Hazrat Hafsa رضي الله عنها se saabit hai ke: Unho'n ne apni laundi ko qatal karne ka hukum diya, jisne in par jaadu kar diya tha. Chunache ise qatal kar diya gaya. ¹³⁵

Isi tarha Hazrat Jundub رضي الله عنه se bhi aia hi ek waaqea manqool hai.

Imam Ahmad رحمته الله farmate hain ke jadugaro'n ko qatal karna 3 Sahaba رضي الله عنهم se saabit hai.

Masaael

1. Surah Baqarah ki ayat ki tafseer (Jis mein jaadu haasil karne waala ka anjaam bayan kiya gaya hai)
2. Surah Nisa ki ayat ki tafseer (Jisme jadugaro'n ka butho'n aur shaitano'n ko maan-ne ka tazkirah hai)
3. Jabat aur Taghoot ka ma'ana aur unke ma-bain farq

¹²⁹ Surah Baqarah: 102

¹³⁰ Suran Nisa: 51

¹³¹ Ibne Abi Haatim

¹³² Ibne Abi Haatim

¹³³ Sunan Tirmizi

¹³⁴ Bukhari

¹³⁵ Muwatta Imam Maalik

4. Ye bhi saabit hua ke taghoot jin bhi hote hain aur insan bhi.
5. Isse in 7 kaamo'n ka bhi pataa chala jo intehaai mohlik aur khaas taur par mamnoo hain.
6. Jadugar kafir hain.
7. Jadugar ko tauba karaae baghair qatal kar diya jaae.
8. Jadugar Hazrat Umar رضي الله عنه ke daur mein bhi maujood the, to iske baad ke daur ka kya haal hoga?

Baab: 25 Jaadu Ki Chand Aqsaam

Imam Ahmad bin Hambal (rah), Muhammad bin Jaafar se riwayat karte hain, wo Auf se, wo Haiyyan bin U'ulaa se, wo Qatan bin Qubaisa se aur wo apne baap Qusaiba se ke unho'n ne Nabi ﷺ ko ye farmate hue suna: Parindo'n ko udaa kar faal lena, zameen par khutot khee'nchna (ilm e ramal) aur kisi cheez ko dekh kar badd-fe'li aur badd-shagooni lena, ye sab jaadu ki iqsaam hain.

Auf kehte hain: Parindo'n ko udaa kar fe'l فعل e badd lena aur Allah Ta'ala Turq se murad zameen par khutoot khee'nchna hai.

Ye ilm aaj kal ilm ramal kehlaata hai. Hasan Basri kehte hain: Shaitani cheekh o pukaar aur aah o bakaa *Al Jabathai*.

Abu Dawood, Nasai aur Ibne Hibban ne apni Saheeh mein iska sirf marfoo hissa riwayat kiya hai. Auf se aagey ki ibaaat unho'n ne riwayat nahi ki ye sirf Musnad Ahmad mein hai)

Aur Hazrat Abdullah bin Abbas رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Jisne ilm e nujoom ka kuch hissa seekha, isne isi qadar jaadu seekha, jitna ziyada seekhta jaae, itna hi ziyada iski wajah se gunah mein izaafa hota jaae.

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke: Jis shakhs ne girah bandh kar is par phoo'nk maari, Tehqeeq isne jaadu kiya aur jo jaadu kare wo shirk ka murtakib hua. Aur jo shakhs (apne bazu, gale, hath waghaira par) koi cheez (baandhe) ya latkaae ise isi ke supurd kar diya jaata hai.

Aur Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Kya main tumhe *Al A'adha* ke mutalliq batau'n ke wo kya hai? (Phir khud hi farmaya) Wo chughli hai, jisse logo'n mein fitna aur ladaai ho jaae.

Aur Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Baaz bayan mein bhi jaadu (ka saa asar) hota hai.

Masaael

1. A'ayaafa, Turq aur Teerah sab jaadu hi ki aqsaam hain.
2. In teeno'n ki mukammal wazaahat aur tafseel bhi saamne aati hai.
3. Ilm e Nujoom jaadu hi ki ek qism hai.
4. Girah lagaana aur phoo'nk maarna bhi jaadu hi hai.
5. Chughli karna bhi jaadu ki ek shakal hai.
6. Baaz logo'n ka faseeh o baleegh kalaam bhi baaz auqaat jaadu ka asar karta hai.

Baab: 26 Nujoomi Aur Ghaib Daani Ke Daawedar

Baaz Azwaag e Mutahheraat ﷺ Nabi ﷺ se riwayat karti hain ke Aap ﷺ ne farmaya: Jis shakhs ne kisi kaahin o nujoomi ke paas jaakar kuch daryaaft kiya aur phir iski kahi hui kisi baat ki tasdeeq ki to 40 roz tak iski namaz qubool naa hogi. ¹³⁶

Aur Hazrat Abu Huraira ﷺ Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Jo shakhs kisi nujoomi ke paas jaae aur uski baato'n ki tasdeeq kare to isne is deen ke saath kufr kiya, jo Muhammad ﷺ par utaara gaya. ¹³⁷

Ek aur jaga, Hazrat Abu Huraira ﷺ se you'n riwayat hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ne kisi nujoomi ya kahin ke paas jaakar iski kahi hui baat ki tasdeeq ki, isne is deen ke saath kufr kiya, jo Muhammad ﷺ par utaara gaya. ¹³⁸ (ise zikar kiya hai aur Imam Haakim ne apni mustadrak main ise Bukhari aur Muslim ki shart par saheeh qaraar diya hai aur Musnad Abi Ya'ala mein umdah sanad ke saath Hazrat Abdullah bin Masood se yehi riwayat mauqoof marwi hai)

Aur Hazrat Imran bin Hussain ﷺ se marfoo riwayat hai ke Rasool Allah ﷺ ne farmaya: Wo shakhs hamme se nahi jo faal niklaae, ya nikalwaae, kahaanat kare ya karaae, jaadu kare ya karaae aur jo shakhs kisi kahin ke paas jaakar iski kahi hui baato'n ki tasdeeq kare to isne is deen ka inkaar kiya jo Muhammad ﷺ par nazil kiya gaya. ¹³⁹

Aur yehi hadees Imam Tabrani ne *Al Mojam al Ausat* mein Hazrat Ibne Abbas ﷺ se riwayat ki hai, taaham isme مَنْ آتَى كَاهِنًا se aakhir tak ke alfaz nahi hain.

Imam Baghawi ﷺ ne kaha hai ke (*Al A'araaf*) wo hai jo chand baato'n se muamilaat ke ilm ka daawa kare aur unki raushni mein chori-shuda, ya gumshuda cheez ki jagah ki nishandahi kare waghaira.

Baaz Ahle Ilm ne kaha hai ke a'araaf kaahin hai aur kaahin wo hai jo mustaqbil mein hone waale umoor ke mutalliq khabar deta hai, baaz kehte hain ke kahin wo hai jo dil ki baat bataae.

Shaikh ul Islam Ibne Taimiyya farmate hain ke: A'araaf ek jaame lafz hai, jiska itlaaq kaahin, nujoomi, rumal aur is qism ke tamaam logo'n par hota hai, jo in tareeqo'n se baaz umoor waqeaat ki ittela de.

Hazrat Abdullah bin Abbas ﷺ farmate hain: Jo log huroof abjad likh kar hisaab karte hain aur nujoom (sitara'n) se rehnumai lete hain. Mere nazdek aisa karne walo'n ke liye Allah ke ha'n aakhirat mein koi hissa nahi hai.

Masaael

1. Quran par imaan laana aur kaahin ki baat ki tasdeeq karna, ye dono baate'n ek dil mein jamaa nahi ho sakte'n.
2. Is mein ye wazaahat o saraahat bhi hai ke kahin ki tasdeeq karna kufr hai.
3. Kahaanat karaane waale ka tazkirah maujood hai.
4. Faal nikalwaane waale ka zikar waarid hai.
5. Jaadu karnaane waale ka zikar hai.
6. Aur huroof e Abjad likh kar hisaab karne waale ka tazkirah maujood hai. (in sab ka zikar is liye hai ke ye log kafir aur daaerah Islam se kharij hain)
7. Is mein kahin aur araaf ke ma-bain farq ki wazaahat bhi hai.

¹³⁶ Muslim

¹³⁷ Abu Dawood

¹³⁸ Abu Dawood, Tirmizi, Nisai, Ibne Majah

¹³⁹ Isko Bazzaar ne jayyad sanad ke saath riwayat kiya hais

Baab: 27 Jaadu Toney Ke Zariye Jaadu Ke Ilaaj Ki Mumaaneat

Hazrat Jabir رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne nashrah (yaane jaadu ke zariye jaadu ke ilaaj) ke mutalliq daryaaft kiya gaya to Aap ﷺ ne farmaya: Ye shaitaani amal hai. ¹⁴⁰ (sanad *Jaiyyad Jiddan*)

Imam Abu Dawood رحمته الله kehte hain. Imam Ahmad رحمته الله se nashrah ke mutalliq poocha gaya to Unho'n ne farmaya ke: Hazrat Abdullah bin Masood رضي الله عنه in sab kaamo'n ko naapasand samajhte the.

Hazrat Qatadah رحمته الله kehte hain ke maine Saeed bin Musaiyyib رضي الله عنه se poocha agar kisi par jaadu ho, ya koi aisa tona jiske sabab wo apni biwi ke qareeb naa aasakta ho to kya iska dafia karna, ya isko baatil karne ke liye nashrah yaane mantar istemaal karna durust hai? Unho'n ne jawab diya: Isme koi haraj nahi, kyou'nke isse jaadu karne waalo'n ka maqsad islaah hi hai, nafamand aur mufeed shae ke istemal ki mumaneat nahi.

Hazrat Hasan Basri رحمته الله se marwi hai wo kehte hain ke Jaadu ko Jadugar hi utaar sakta hai.

Imam Ibne Qaiyyim رحمته الله farmate hain ke: Saherzada se jaadu ko door karna nashrah kehlaata hai, iski 2 qisme'n hain:

1. Ye ke jaadu ko jaadu hi se door kiya jaae. Ye shaitaani amal hai aur najaaez hai us soorat mein jaadu door karne waala aur jispar jaadi hua ho, dono shaitan ka qurb haasil karne ke liye iske pasandeeda kaam karte hain aur iaise amaal bajaa laate hain ke shaitan khush hokar saherzadah se apna asar hataa leta hai. Hasan Basri ka qaul isi soorat par mahmool kiya jaaega.
2. Doosre qism ye hai ke dam, ta'aweez, adwiyat aur jaaez o mubah o adi'ya ke saath jaadu ka ilaaj kiya jaae, ye jaaez hai.

Masaael

1. Jaadu ka ilaaj jaadu se karne ki mumaneat hai.
2. Haraam aur jaaez ilaaj mein aisa farq aur wazaahat hai, jisse ishkaal aur shubhaat door ho jaate hain.

¹⁴⁰ Musnad Ahmad & Abu Dawood

Baab: 28 Badd-fa'ali Aur Badd-Shagooni

Irshad Ilaahi hai:

Khabardaar! Unki Badd-shagooni (nahoosat) Allah Ke Haa'n (muqaddar) Hai, Lekin Unme Se Aksar Nahi Jaante. ¹⁴¹

أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Nez Irshad e Rabbani hai:

Rasoolo'n Ne Kaha, Tumhari Nahoosat Tumhare Saath Hai, Kya (tum ye baate'n) Is Liye Karte Ho Ke Tumhe Naseehat Ki Gai Hai? Balke (haqeeqat ye hai ke) Tum Log Hadd Se Tajaawuz Kar Chuke Ho. ¹⁴²

قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Hazrat Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Koi bimaari muta'adi nahi, badd-shagooni o badd-faali ki bhi kuch haqeeqat nahi. Naa ullu (ka bolna koi asar rakhta) hai aur naa maah e safar (manhoos hai). Saheeh Muslim mein in alfaaz ka izaafa hai: Nichtar aur bhooto'n ka bhi koi wujood nahi. ¹⁴³

Aur Hazrat Anas رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Koi bimaari muta'adi nahi, naa badh-shagooni o badd-faali ki kuch haqeeqat hai aur mujhe faal pasand hai. Sahaba Ikram رضي الله عنهم ne poocha: Faal kya hai? Aap ﷺ ne farmaya: Umdah aur behtareen baat. ¹⁴⁴

Aur Hazrat Uqba bin Amir رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ke paas badd-faali aur badd-shagooni ka tazkirah hua to Aap ﷺ ne farmaya: In sabse behtar to faal hai aur ye kisi musalman ko (iske maqsad se) baaz nahi rakh sakti. Chunache koi jab naapasandida cheez dekhe to ye dua kare. Ya Allah tere siwa koi bhalaiya'n nahi laa sakta aur tere siwa koi bhalaiya'n nahi laa sakta aur tere siwa kai buraiyo'n ko door nahi kar sakta aur teri taufeeq ke baghair hame na bhalaai ki taaqat aur na buraai se baz rehne ki himmat hai. ¹⁴⁵

Aur Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Badd-faali shirk hai, badd-shagooni shirk hai aur hamme se koi aisa nahi jisey (bataqaaza e bashariyat aisa wahem naa hota ho) magar Allah Ta'ala tawakkal ki wajah se is ko dafa'a kar deta hai. ¹⁴⁶ (Is hadees ko Imam Abu Dawood aur Tirmizi ne riwayat kiya hai. Imam Tirmizi ne ise Saheeh kaha aur Aakhri jumla ko Ibne Masood رضي الله عنه ka qaul qaraar diya hai)

Aur Hazrat Abdullah bin Umro رضي الله عنه se marwi hai ke: Badd-faali ne jis shakhs ko iske kaam se rok diya, isne shirk kiya, Sahaba ne kaha: iska kaffarah kiya hai? Aap ﷺ ne farmaya: Iska kaffarah ye dua hai:

Ya Allah, teri bhalaai ke siwa koi bhalaai nahi aur tere shagoon ke siwa koi shagoon nahi aur tere siwa koi ma'abood nahi. ¹⁴⁷

اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرِكَ وَلَا طَيْرِكَ وَلَا اِلَهَ غَيْرِكَ

Aur Musnad Ahmad hi mein Hazrat Fazal bin Abbas رضي الله عنه se marwi hai ke: Badd-shagooni wo hai, jo tujhe kisi kaam mein lagaade ya rok de. ¹⁴⁸

Masaael

1. Is mein ayat أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ aur قَالُوا طَائِرُكُمْ مَعَكُمْ ke ma'ane par waazeh kiya gaya hai.

¹⁴¹ Surah Araaf: 131

¹⁴² Surah Yaseen: 19

¹⁴³ Logo'n ka ye aqeeda hai ke sitaare zameen aur ahle zameen par asar andaaz hote hain. Ise nichtar kehte hain. Islam ne is aqeeda ki nafi ki hai. Lehaza sitaare kuch nahi kar sakte (mutarjim)

¹⁴⁴ Bukhari o Muslim

¹⁴⁵ Abu Dawood (sanad saheeh)

¹⁴⁶ Abu Dawood & Tirmizi

¹⁴⁷ Musnad Ahmad

¹⁴⁸ Musnad Ahmad

2. Is mein amraaz ke muta'adi hone ki nafi hai.
3. Badd-faali ki bhi nafi hai.
4. Ullu ki awaaz se badd-faali lene ki nafi hai.
5. Maah e Safar ki nahoosat ke aqeede ki nafi hai.
6. Nek faal mana'a nahi, balke mustahab hai.
7. Isme faal ke mafhoom ki wazahat hai.
8. Agar naa chaate hue badd-faali ke wasaawis o khayalaat dil mein paeda ho jaae'n to wo muzir nahi. Balke Allah Ta'ala par tawakkal aur etemaad ki wajah se khatam ho jaate hain.
9. Jis shakhs ke dil mein badd-faali ke waswasey paeda ho jaae'n, wo inko door karne ke liye zer e bahes baab mein mazkoora dua padhe.
10. Is baat ki saraahat hai ke badd-faali shirk hai.
11. Mazmoom badd-faali ki tafseel mazkoor hai.

Baab: 29 Ilm e Nujom Ka Sharai Hukum

Imam Bukhari ne apni *Saheeh* mein hazrat Qatadah رضي الله عنه ka ye qaul naqal kiya hai ke Allah Ta'ala ne in sitaro'n ko 3 cheezo'n (maqasid) ke liye banaya hai: Asmaan ki zeenat ke liye, shayateen ko maarne aur bhagaane ke liye, Bahar-o-bar mein raah maloom karne ke liye, jo shakhs unke alaawa kuch aur samajhta hai isne ghalati ki aur (har bhalai se apna hissa barbaad kar liya aur isne aise amr ka takalluf kiya, jiska ise koi ilm nahi. ¹⁴⁹

Hazrat Qataada رضي الله عنه ne manaazil e qamar ka ilm haasil karne ko makrooh aur naapasandida gardaana aur Ibne Oaina رضي الله عنه ne bhi is ilm ke husool ki ijaazat nahi di. (ye dono riwayate'n harb ne bayan ki hain).

Imam Ahmad aur Ishaq ne is (manaazil e qamar ke) ilm ke husool ki ijaazat di hai.

Aur Abu Musa Ashari رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: 3 ashkhaas Jannat mein dakhil nahi ho sake'nge.

1. Sharab noshi ka aadi
2. Qata'a rahmi karne waala
3. Aur jaadu ko saccha maan-ne waala. ¹⁵⁰

Masaael

1. Sitaro'n ki takhleeq ki hikmate'n.
2. In hikmato'n ke alaawa kuch aur samjahne waalo'n ki tardeed hai.
3. Manaazil e qamar haasil karne mein ahle ilm ke ma-bain ikhtelaf e raae maujood hai.
4. Jaadu ko baatil samajhte hue bhi uski tasdeeq karne par waeed hai.

¹⁴⁹ Bukhari

¹⁵⁰ Musnad Ahmad & Saheeh Ibne Hibban

Baab: 30 Nachtar Yaane Taaro'n Ke Asar Se Barish Barasne Ka Aqeeda

Irshad e Ilaahi hai:

Aur Tum Apni Kamaai Ki Jagah Ye Banaate Ho Ke Usey
Jhutlaate Ho. ¹⁵¹

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ

Aur Hazrat Abu Maalik Ash-ari رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat mein jahaalat ke 4 kaam aise hain, jinhe'n wo nahi chode'nge, hasb o nasab aur khandaani sharf o fazeelat par fakhar karna. Doosro'n ke nasab o khandaan mein aeb aur naqs nikaalna aur ta'ana zani karna. Taaro'n ke asar se barish hone ka aqeeda rakhna aur noha yaane kisi ke marne par rona, peetna aur farmaya Noha karne waali agar marne se pehle tauba naa kare to qiyaamat ke din ise gandhak ka kurta aur kharish (mein muftala dene waali) zara'a pehna kar khada kiya jaaega. ¹⁵²

Aur ek jaga Hazrat Zaid bin Khalid Jahni رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne hudaibiyya ke muqam par ek aisee raat ko hame'n subha ki namaz padhai, jisme barish ho chuki thi, jab Aap ﷺ ne salam phera to logo'n ki taraf mutawajje hokar farmane lage: kya tum jaante ho ke Allah Ta'ala ne kya irshad farmaya hai? Sahaba ne kaha: Allah aur uska Rasool hi behtar jaante hain. Aap ﷺ ne farmaya: Allah Ta'ala ne farmaya hai ke mere bando'n mein kuch momin hue hain aur kuch kafir. Jisne kaha ham par Allah ke fazal aur uski rahmat se barish hui hai. Wo mujh par imaan laaya aur jisne kaha ham par ye barish falaa'n nachtar yaane taaro'n ke asar se hui hai wo mera munkar hua aur taaro'n (ki taaseer) par imaan laaya.

Aur Hazrat Abdullah ibne Abbas رضي الله عنه se bhi isi tarha ki riwayat hai, isme ye hai ke baaz kehte hain falaa'n falaa'n nachtar (sitaara) sach (yaane mufeed) saabit hua hai to unki tardeed mein Allah Ta'ala ne ye ayat naazil farma de'n.

Mujhe Taaro'n Ki Manaazil Ki Qasam Hai, Agar Tum Samjho To Ye Badi Qism Hai Ke Beshak Ye Quran Buland Rutbe Waala Hai (jo) Luh e Mahfooz Mein (likha hua) Hai. Usey Wohi Hath Lagaate Hain Jo Paak Hai. Ye Rabbul A'alameen Ki Taraf Se Nazil Kiya Gaya Hai To Phir Kya Tum Is Kalaam Se Be Etenaai Aur Be Murawwati Karte Ho Aur Apna Wazeefa Ye Banaate Ho Ke Tum Usey Jhutlaate Ho?. ¹⁵³

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٍ إِنَّهُ
لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ تَنْزِيلٌ
مِّن رَّبِّ الْعَالَمِينَ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ وَتَجْعَلُونَ
رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ

Masaael

1. Surah Waqea ki ayat ki tafseer o tauzeeh (jisme Quran ko jhutlaane walo'n ka tazkirah hai)
2. In 4 umoor ka zikar jo jaahiliyat ki rusoom hain.
3. In 4 mein se baaz kufr hain.
4. Kuch kufr aise bhi hain, jinki wajah se insan daaera Islam se kharij nahi hota.
5. أَصْنَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ ke nateeje mein baaz log kafir ho jaate hain.
6. Is muqam par imaan ki haqeeqat par khoob ghaur karna chaahiye.
7. Is muqam par kufr ki haqeeqat par bhi ghaur karna chaahiye. (ke ma'amuli si baat kehne se insan momin ho jaata hai ya kafir)

¹⁵¹ Surah Waqea: 82

¹⁵² Muslim

¹⁵³ Surah Waqea: 75-82

8. Ye kehna ke falaa'n nachtar saheeh o sach (yaane mufeed) saabit hua. Is baat par ghaur karna chaahiye (ke ye intehaai ghalat balke kufr hai)
9. نَذْرُونَ مَاذَا قَالَ رَبُّكُمْ se saabit hua ke talib e ilm ko bat zahen nasheen karaane ke liye istefhaami andaz ikhteyar karna jaaez hai.
10. Noha karne waaliyo'n ke azaab o waeed ka ilm hua.

Baab: 31 Allah Ta'ala Ki Mohabbat Deen Ki Buniyad Hai

Irshad Ilaahi hai:

Kuch Log Aise Hain, Jo Doosro'n Ko Allah Ka Ham Sar Aur Shareek Thehraate Hain Aur Unse You'n Mohabbat Karte Hain, Jise Allah Se Honi Chahiye. ¹⁵⁴

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

Nez Irshad e Rabbani hai:

(Aye Muhammad ﷺ) Aap ﷺ Keh De'n Ke Agar Tumhe Apne Maa Baap, Bete, Bhai, Biwiya'n, Azeez o Aqaarib Aur Maal Jo Tum Jamaa Kar Chuke Ho Aur Tijarat Jiske Maanind Padne Ka Tumhe Khadsha Rehta Hai Aur Tumhare Ghar Jo Tumhe Pasand Hain (ye cheeze'n agar tumhe'n) Allah Aur Uske Rasool ﷺ Aur Uske Raaste Mein Jihad Karne Se Ziyada Azeez Hain to Intezar Karo, Yaha'n Tak Ke Allah Ne Apna Hukum Le Aae Aur Allah Fasiqo'n Ko Hidayat Naseb Nahi Karta. ¹⁵⁵

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Hazrat Anas رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Tum Mein Se Koi Us Waqt Tak Momin Nahi Ho Sakta Jab Tak Ke Wo Mujhe Apni Aulad (maa) Baap Aur Tamaam Logo'n Se Ziyaada Mehboob Na Samjhe. ¹⁵⁶

Aur Hazrat Anas رضي الله عنه hi se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: 3 Ausaaf aise hain jisme wo paae jaae'n, unki badaulat wo imaan ki mithaas mehsoos karta:

1. Ye ke wo Allah aur uske Rasool ﷺ ko sabse ziyada mehboob samjhe
2. Kisi ne mahez Allah ke liye mohabbat kare.
3. Iske baad ke Allah Ta'ala ne ise kufr se bacha liya ho, wo ise you'n naapasand kare jisey aag mein daala jaana ise naapasand hai. ¹⁵⁷

Aur Hazra Abdullah bin Abbas رضي الله عنه farmate hain: Jo shakhs (kisi se sirf) Allah ke liye mohabbat rakhe, Allah ke liye bughz rakhe, Allah ke liye dosti aur Allah ke liye dushmani rakhe (to jaan lena chaahiye ke) Allah Ta'ala ki wilaayat (dosti o mohabbat) unhi kaamo'n se haasil ho sakti hai aur koi bhi shakhs in umoor ke baghair imaan ka zaaeqa aur mithaas nahi paa sakta agarche wo bohot namaze'n padhe aur bakasrat roze rakhe. Aam logo'n ki aapas mein mohabbat aur ta'alluqaat duniyawi umoor par istewaar hain. Ye cheez (Allah Ta'ala ke yaha'n) apne karne walo'n ke liye kuch sood-mand saabit naa hogi.

Aur Hazrat Ibne Abbas رضي الله عنه ne:

Ke Qiyaamat Ke Roz Unke Saar Asbaab o Wasaael Khatam Ho Jaae'nge. ¹⁵⁸

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

ki tafseer mein farmaya ke yaha'n asbaab o wasaael se murad *Dosti, Mohabbat aur Ta'alluqaat* hain. (is asar ko Abd bin Hameed, Ibne Jareer, Ibne Al Munzir, Ibne Abi Haatim aur haakim ne riwayat kiya hai aur haakim ne ise saheeh kaha)

¹⁵⁴ Surah Baqara: 165

¹⁵⁵ Surah Tauba: 24

¹⁵⁶ Bukhari & Muslim

¹⁵⁷ Bukhari & Muslim

¹⁵⁸ Surah Baqara: 166

1. Surah Baqara ki ayat ki tafseer (jisme mushriko'n ki ghairullah ke liye mohabbat ka tazkirah hai)
2. Surah Bara-at (Surah Tauba) ki ayat ki tafseer. (jisme Allah o Rasool ﷺ ke muqable mein deegar cheezo'n se mohabbat ka injam bayan hua hai)
3. Apni jaan, Ahl o Ayaal aur maal o manaal ke muqable mein sabse ziyada mohabbat Nabi ﷺ se honi chaahiye.
4. Kisi soorat mein imaan ki nafi ka matlab ye nahi ke wo shakhs daaera Islam se kharij hai.
5. Imaan ki ek mithaas hai, taahma kabhi iska ehsas hota hai aur kabhi nahi hota.
6. 4 qalbi amaal aise hain, jinke baghair insan Allah ki wilayat haasil nahi kar sakta aur naa unke baghair imaan ka zaaeqa chakh sakta hai.
7. Sahaba Ikram رضى الله عنهم ne waqaaat o haqaaeq ki raushni mein samajh liya tha ke aam logo'n ke talluqat aur mel-jol mahez duniya ki khatir hain.
8. Is baab mein وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ki tafseer par bhi raushni daali gai hai.
9. Baaz mushrik bhi aise hote hain jo Allah Ta'ala se be inteha mohabbat karte hain.
10. Ayat e Mubaaraka mein mazkoor 8 ashiya jis shakhs ko apne deen se ziyada pyari ho'n, uske liye sakht waeed hai.
11. Kisi ka apne baatil ma'abud se Allah Ta'ala ki mohabbat ke baraabar mohabbat rakhna, Shirk e Akbar hai.

Baab: 32 Allah Ta'ala Ka Khof o Dar

Irshad Ilaahi hai:

Ye Shaitan Hai Jo Apne Dosto'n Se Daraata Hai, So Tum Unse Naa Daro Aur Agar Tum Imaan Rakhte Ho To Sirf Mujhse Daro. ¹⁵⁹

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمَ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ

Nez Irshad e Rabbani hai:

Allah Ta'ala Ki Masaajid Ko Tu Wohi Log Abaad Karte Hain, Jo Allah Aur Roz e Aakhirat Par Imaan Laate Hain, Namaz Qaaem Karte Aur Zakat Adaa Karte Hain Aur Uske Siwa Kisi Se Nahi Darte. Ummeed Hai Ke Aise Log Hi Hidayat Walo'n Mein Se Ho'nge. ¹⁶⁰

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Nez Irshad e Aali hai:

Aur Baz Log Aise Bhi Hain, Jo Kehte Hain Ke Ham Allah Par Imaan Laae, Magar Jab Unko Allah Ki Raah Mein Eza Poh'nchti Hai To Logo'n Ki Eza Ko (You'n) Samajhte Hain, Jaisa Ke Allah Ta'ala Ka Azaab Hai. ¹⁶¹

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

Aur Hazrat Abu Saeed Khudri رضي الله عنه se marfoolan riwayat hai ke Rasool Allah ﷺ ne farmaya: Ye imaan o yaqeen ki kamzori hai ke to Allah ko naraaz karke logo'n ko khush kare aur Allah ke diye hue rizq par logo'n ki taareef kare aur Allah naa de to logo'n ki mazammat kare. Beshak Allah ke rizq ko naa kisi harees ka hirs kheen sakta hai aur naa kisi naapasand karne waale ki naapasandeedgi ise rok sakti hai. ¹⁶²

Aur Hazrat e Ayesha رضي الله عنها se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shakhs logo'n ko naraaz karke Allah Ta'ala ko raazi rakhe, Allah Ta'ala is par raazi ho jaata hai aur logo'n ko bhi isse raazi rakhta hai aur jo shakhs Allah Ta'ala ko naraaz karke logo'n ki razaa ka taalib ho, Allah Ta'ala isse naraaz ho jaata hai aur logo'n ko bhi isse naraaz kar deta hai. ¹⁶³

Masaael

1. Surah Aale Imran ki ayat ki tafseer (Jisme Allah Ta'ala hi se darne ki targheeb hai)
2. Surah Bara-at ki ayat ki tafseer. (Jisme Allah Ta'ala ki masaajid abaad karne waalo'n ki sifaat zikar ki gai hain)
3. Surah Ankaboot ki ayat ki tafseer. (Jisme Allah Ta'ala par kamzor imaan walo'n ka tazkirah hua)
4. Imaan kabhi qawi aur kabhi kamzor hota rehta hai.
5. Imaan ki kamzori ki 3 alamaat hain.
6. Sirf Allah Ta'ala se darna, faraaez deen mein se ek fareeza hai.
7. Sirf Allah Ta'ala se darna, faraaez e deen mein se ek fareeza hai.
8. Sirf Allah Ta'ala ka khof, dar aur khashiyat rakhne waale ki fazeelat aur sawab waazeh hue.
9. Aur jo shakhs sirf Allah Ta'ala se naa darne balke uske alaawa ghair se bhi darey iski saza ka bayan hua hai.

¹⁵⁹ Surah Aale Imran: 17

¹⁶⁰ Surah Tauba: 18

¹⁶¹ Surah Ankaboot: 10

¹⁶² Heelatul Aulia aur Sunan Bayhaqi

¹⁶³ Saheeh Ibne Hibban

Baab: 33 Sirf Allah Ta'ala par Tawakkal Karna Chahiye

Allah zul jalaal ka farman hai:

Agar Tum Saahib e Imaan Ho To Sirf Allah Hi Par
Tawakkal Karo. ¹⁶⁴

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

Nez irshad e Ilahi hai:

Saheeh Mano'n Mein Ahle Imaan To Wo Hain Jinke Dil
Allah Ta'ala Ke Zikar Se Laraz Jaate Hain Aur Jab Un
Par Allah T'ala Ki Ayaat Tilaawat Ki Jaati Hain, to Unke
Imaan Mein Izaafa Ho Jaata Hai Aur Wo Apne Rabb Par
Tawakkal Karte Hain. ¹⁶⁵

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Ek aur jagah Allah Rabbul Izzat ne farmaya:

Aye Nabi ﷺ Aap ﷺ Aur Aap ﷺ Ke Paerukaar Ahle Imaan
Ko, Bas Allah Kaafi Hai. ¹⁶⁶

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Aur Irshad e Aali Hai:

Aur Jo Koi Allah Ta'ala Par Tawakkal Karega To Allah
Ta'ala Ise Kaafi Hoga. ¹⁶⁷

مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Hazrat Ibne Abbas رضي الله عنه kehte hain ke Hazrat Ibrahim عليه السلام ko jab aag mein daala gaya to unho'n ne kaha: Ke Hame'n
Allah Ta'ala Kaafi Hai Aur Wo Behtar Karsaaz Hai. Aur isi tarha jab logo'n ne Rasool Allah ﷺ se ye kaha ke: Beshak
(Kaafir) Logo'n Ne Tumhare (Muqable Ke) Liye (Lashkar) Jamaa Kar Liya Hai. Unse daro to inka imaan aur ziyada
ho gaya aur kehne lage: Hame'n Allah Ta'ala Kaafi Hai Aur Wo Behtar Karsaaz Hai.

Masaael

1. Allah Ta'ala par tawakkal aur bharosa karna deeni fareeza hai.
2. Aur ye imaan ki sharto'n mein se hai.
3. Surah Anfaal ki ayat ki tafseer o tauzeeh (jisme Ahle Imaan ki sifaat ka zikar hai)
4. Mutalleqa tafseer, ayat ka aakhri kalima وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ hai.
5. Surah Allah Ta'ala Talaq ki ayat ki tafseer. (Jisme hai ke Allah Ta'ala par tawakkal karne waalo'n ke liye
Allah Ta'ala hi kaafi hai)
6. Isse Kalma حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ki azmat o fazeelat ka bhi pataa chalta hai ke Allah ke 2 khaleelo'n Hazrat
Ibrahim عليه السلام aur Hazrat Muhammad ﷺ ne shadeed mushkil aur pareshani ke waqt ye kalma padha tha.

¹⁶⁴ Surah Maeda: 23

¹⁶⁵ Surah Anfal: 2

¹⁶⁶ Surah Anfal: 64

¹⁶⁷ Surah Talaq: 3

Baab: 34 Allah Ta'ala Ki Tadbeer Se Be Khof Nahi Hona Chahiye

Irshad Ilaahi hai:

Kya Ye Log Allah Ta'ala Ki Tadbeer Se Be-khof Hain.
Allah Ta'ala Ki Tadbeer Se Wohi Log Be-Khof Hote Hain
Jo Khasaara Uthaane Waale Ho'n. ¹⁶⁸

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Nez Irshad hai:

Aur Gumrah Log Hi Allah Ta'ala Ki Rahmat Se Mayoos
Hote Hain. ¹⁶⁹

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ.

Hazrat Ibne Abbas رضي الله عنه se marwi hai ke Rasool Allah ﷺ se kabeerah gunaho'n ki baabat daryaaft kiya gaya (ke wo kaun kaun se hain?) To Aap ﷺ ne farmaya: Allah Ta'ala ke saath shirk karna, Allah Ta'ala ki Rahman se mayoos hona aur Allah Ta'ala ki tadbeer aur giraft se be-khof hona.

Aur Hazrat Abdullah bin Masood رضي الله عنه ne kaha: Sabse bade gunah ye hain: Allah Ta'ala ke saath shirk karna, Allah Ta'ala ki tadbeer se be-khof hona aur Allah Ta'ala ki rahmat aur fazal se mayoos hona. ¹⁷⁰

Masaael

1. Surah Araaf ki ayat ki tafseer (Jisme Allah Ta'ala ki tadbeer se be-khof hone waalo'n ka tazkirah hai)
2. Surah Al Hijr ki ayat ki tafseer (Jisme hai ke gumrah log Allah Ta'ala ki rahmat se door hain)
3. Allah Ta'ala ki tadbeer se be-khof rehne par shadeed waeed warid hai.
4. Allah Ta'ala ki rahmat se mayoos hone par bhi shadeed waeed waarid hai.

¹⁶⁸ Surah Araaf: 98

¹⁶⁹ Surah Hijr: 56

¹⁷⁰ Musannaf Abdur Razzaq

Baab: 35 Allah Ta'ala Ki Taqdeer Par Sabar Karna Imaan Billah Ka Hissa Hai:

Aur Jo Koi Allah Ta'ala Par Imaan Laata Hai, Allah Ta'ala Iske Dil Ko Hidaayat Bakhshata Hai Aur Allah Ta'ala Har Cheez Se Baa-Khabar Hai.¹⁷¹

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ ذَلِيلَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Hazrat Alqama رضي الله عنه farmate hain: Isse muraad aisa shakhs hai jisey koi takleef poho'nche to wo samjhe ke ye Allah Ta'ala ki taraf se hai, chunacha wo is par raazi ho aur dil se ise tasleem kare. Aur Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: logo'n mein 2 baate'n kufr ki hain: (logo'n ke) nasabo'n par ta'an karna aur faut shuda par noha karna.¹⁷²

Aur ek aur muqam par Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shakhs (sadme ke waqt) cehre par 2 hatad maare, gireban phaade aur jahalat ke bol bole, wo hamme se nahi.¹⁷³

Aur Hazrat Anas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jab Allah Ta'ala apne (kisi) bande se khair khwahi karna chaahe to ise iske gunaho'n ki saza isi duniya mein jald de deta hai aur jab Allah Ta'ala apne (kisi) bande se buraai ka iraada kare to isse iske gunah ki saza ko rok leta hai, yaha'n tak ke qiyaamat ko iska poora poora hisaab lega.¹⁷⁴

Aur Nabi ﷺ ne mazeed farmaya: Badi azmaaesh mein badaa badla hota hai aur Allah Ta'ala jab kisi qaum se mohabbat karta hai to unhe'n azmaata hai. Jo shakhs (is azmaaesh par) raazi ho, Allah Ta'ala isse raazi ho jaata hai aur jo shakhs (is azmaaesh par) na-khush ho. Allah Ta'ala isse na-khush aur naraaz ho jaata hai.¹⁷⁵

Masaael

1. Surah Taghaboon ki ayat ki tafseer (jisme hai ke Allah Ta'ala momin ke dil ko hidayat bakhshata hai)
2. Allah Ta'ala ke faislo'n yaane taqdeer par sabar karna bhi imaan billah ka hissa hai.
3. Kisi ke nasab par ta'an karna (kufriya kaam hai)
4. (Sadma ke waqt) cehre par 2 hatad maarne, girebaan phaadne aur jahalat ke bol bolne waale shakhs ke baare mein sakht waeed warid hai.
5. Is baat ki alaamat ki Allah Ta'ala apne bande ke saath bhalaai chaahta hai.
6. Aur jisko azaab o saza dena chaahe, iski alaamat o pehchaan batai gai hai.
7. Jis bande se Allah Ta'ala ko mohabbat ho iski nishani.
8. Allah Ta'ala ke faislo'n yaane taqdeer par naa-khushi ka izhaar karna haraam hai.
9. Azmaaesho'n par raazi hone ka ajar o sawab bohot ziyada hai.

¹⁷¹ Surah Taghabun: 11

¹⁷² Muslim

¹⁷³ Bukhari & Muslim

¹⁷⁴ Tirmizi (Hasan) & Al Haakim & At Tabraani

¹⁷⁵ Tirmizi

Baab: 36 Riyaakari Ek Qaabil Mazammat Buraai

Irshad e Ilaahi hai:

(Aye Muhammad ﷺ) Ke Deejiye Ke Main Tum Tum Jaisa Ek Insan Hu'n (al batta) Meri Taraf Ye Wahee Ki Jaati Hai Ke Tumahra Ma'abood Ek Hi Hai, Pas Jo Koi Apne Rabb Ki Mulaqat Ka Ummeedwar Ho, Usey chaahiye Ke Wo Nek Amaal Kare Aur Apne Rabki Bandagi Mein Kisi Ko Shareek Naa Kare. ¹⁷⁶

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

Aur Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya ke Allah Ta'ala irshad farmate hain: Main tamaam shuraka se badh kar shirk se mushtaghna ho'n. Jo shakhs koi aisa amal kare, jisme wo mere saath mere ghair ko bhi shareek kare to main ise aur uske shirk ko chod deta ho'n. ¹⁷⁷

Aur Hazrat Abu Saeed Khudri رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: Kay main tumhe wo cheez naa bataau'n, jiska khof mujhe tum par maseeh dajjal se bhi ziyada hai? Sahaba Ikram رضي الله عنهم ne arz kiya kyou'n nahi aye Allah ke Rasool ﷺ (Zaroor batlaaiye) Aap ﷺ ne farmaya: Shirk khafi (wo is tarha ke) koi shakhs namaz ke liye khada ho aur apni namaz ko mahez is liye acchi padhe ke falaa'n shakhs ise dekh raha hai. ¹⁷⁸

Masaael

1. Surah Kahaf ki ayat 110 ki tafseer (jisme hai ke Allah Ta'ala se mulaqaat ke liye acche amal ka hona aur shirk se ijtinaab zaroori hai.
2. Amal e saaleh mein ghairullah ka mamuli saa bhi dakhal ho jaae to wo mardood aur zaaya ho jaata hai.
3. Kisi amal mein agar ghairullah ko shareek kiya jaae to iske zaaya hone ka buniyadi sabab ye hai ke Allah Ta'ala isse bilkul mushtaghna hai.
4. Is amal ke zaaya hone ke asbab mein se ek sabab ye hai ke Allah Ta'ala apne saath shareek kiye jaane waale tamaam shuraka se afzal o aala hai.
5. Aap ﷺ ko Sahaba رضي الله عنهم ke baare mein riyakari ka khadsha tha.
6. Aap ﷺ ne riya ki taareef ye farmai ke koi aadmi namaz jaise amal ko Allah Ta'ala ke liye adaa karte hue umda taur par is liye adaa kare ke koi ise dekh raha hai.

¹⁷⁶ Surah Kahaf: 110

¹⁷⁷ Muslim

¹⁷⁸ Musnad Ahmad

Baab: 37 Insan Ka Apne Amal Se Duniya Chaahna Ek Qism Ka Shirk Hai

Irshad e Ilaahi hai:

Jo Log s Duniya Ki Zindagi Aur Uski Khushnumaai Ke Taalib Hain, Unke Amaal Ka Saara Badla Ham Unhe Duniya Mein Hi De Dete Hain Aur Isme Unke Saath Koi Kami Nahi Ki Jaati, Unke Liye Aakhirat Mein Aag Ke Siwa Aur Kuch Nahi Hai. Unho'n Ne Is Duniya Mein Jo Kuch Kiya Wo Sab Zaaya Hai Aur Jo Kuch Karte Rahe Sab Barbaad Hai. ¹⁷⁹

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوْفٌ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا
وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Rupiyeh, Paese (Dirham o Dinaar) ka banda halaak ho aur chaadar kambal ka banda tabaah ho. Agar ise ye cheeze'n mil jaae'n to khush aur naa mile'n to naa-khush aur naraaz ho jaata hai. Ye barbaad aur sar-nagu'n ho. Agar ise kaa'nta chubhe to nikalaa naa jaa sakey aur is bande ke liye khushkhabri hai jo Allah Ta'ala ki raah mein apne ghode ki lagaam thaame hue hai. Iska sar (baal) paraaganda aur pao'n gard-alood hain. Agar isey pehra par lagaaya jaata hai to wo pehra deta hai aur agar ise fauj ke peeche rakha jaata hai to wo peeche hi rehta hai, agar ijaazat maa'nge to ijaazat naa mile aur agar wo (kisi ki) sifaarish kare to uski sifarish na maani jaae. ¹⁸⁰

Masaael

1. Isnan ka aakhirat ke amal se duniya talab karna (mazmoom hai)
2. Surah Hud ki ayat 15-16 ki tafseer (jisme taalib e duniya ki mazammat bayan hui hai).
3. (Duniya ke harees) musalman ko Dirham, Dinaar aur Kapdo'n ka banda kaha gaya hai.
4. Dinaar o Dirham, chaadar aur kapde ke bande (taalib) ki tafseer you'n ki gai hai ke agar iski arzu poori ho jaae to khush warna naa-khush.
5. Is hadees ke lafz تَعَسَ وَأَنْتُمْ كَسَ ki tashreeh aur wazaahat hai.
6. Aur is mein hadees ke lafz وَإِذَا شَيْئُكَ فَلَا أَنْتُمْ كَسَ ki bhi tashreeh aur wazaahat hai.
7. Hadees mein mazkoor sifaat ke haamil mujahid ki taareef.

¹⁷⁹ Surah Hud: 15-16

¹⁸⁰ Bukhari

Baab: 38 Allah Ta'ala Ki Halaal Karda Cheez Ko Haraam, Ya Haraam Karda Cheez Ko Halaal Karne Mein Ulama o Omara Ki Ataa-at Inko Rabb Ka Darja Dena Hai

Hazrat Ibne Abbas رضي الله عنه ne farmaya: (Tumhara yehi haal raha to) qareeb hai ke tum par asmaan se patthar barse'n, main tumhe Rasool Allah ﷺ ka farman sunaata hu'n aur tum (iske madde-muqaabil) Abu Bakar رضي الله عنه aur Umar رضي الله عنه ki baat karte ho.

Imam Ahmad bin Hambal رحمته الله ne farmaya: Mujhe un logo'n par ta'ajjub hai jo hadees ki sanad aur uske saheeh hone ka ilm ho jaane ke baad bhi Sufiyan Soori رحمته الله ki raae par amal karte hain. Allah Ta'ala farmate hain:

Rasool ﷺ Ke Hukum Ki Mukhalifat Karne Waalo'n Ko Darna Chahiye Ke Un par Koi Fitna Ya Sakht Azaab Naa Aa-pade. ¹⁸¹

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Jaante ho *Fitna* kya hai? Isse muraad *Shirk* hai. Ho sakta hai ke jo insan Rasool Allah ﷺ ki kisi baat ko chod de to iske dil mein kajee ajaae aur wo halaak ho jaae.

Hazrat Adi bin Haatim رضي الله عنه ne Nabi ﷺ ko ye ayat tilaawat karte hue suna:

Unho'n Ne Apne Ulama, Buzurgo'n Aur Maseeh Ibne Mariyam Ko Allah Ta'ala Ke Siwa Rabb Banaa Liya, Halaa'nke Unhe Ye Hukum Diya Gaya Tha Ke Ek Allah Ke Siwa Kisi Ki Ibaadat Naa Kare'n Uske Siwa Koi Ma'abood Nahi, Wo Unke Shareek Thehraane Se Paak Hai. ¹⁸²

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

(Hazrat Adi bin Haatim رضي الله عنه kehte hain) maine Aap ﷺ se kaha ham in ulama aur buzurgo'n ki ibaadat to nahi karte the. Aap ﷺ ne farmaya: kya aisa nahi tha ke tum Allah Ta'ala ki halaal karda cheezo'n ko unke kehne par haraam aur Allah Ta'ala ki haraam karda cheezo'n ko unke kehne par halaal samajhte the? Maine kaha: Haa'n. Aap ﷺ ne farmaya: Yehi unki ibaadat hai. ¹⁸³

Masaael

1. Surah Nur ki ayat 63 ki tafseer. (Jisme Rasool Allah ﷺ ke hukum ki nafarmani se daraaya gaya hai)
2. Surah Bara-at ki ayat 31 ki tafseer. (Jisme ulama aur buzurgo'n ko Rabb banane waalo'n ka tazkirah hai)
3. Ibaadat ke is ma'ane o mafhoom ka bayan jiska Hazrat Adi رضي الله عنه ne inkaar kiya tha (yaane isme is baat par tambeeh hai ke ibaadat ka mafhoom sirf wo nahi jo Adi رضي الله عنه se samjha aur ulama aur buzurgo'n ki ibaadat ka inkaar kiya, balke ibaadat ke ma'ane isse wasee hai.
4. (isse maloom hua ke Rasool Allah ﷺ ke bil-muqaabil kisi ko bhi pesh nahi kiya jaa sakta. Khwah iska muqam kitna hi buland aur arfa kyou'n naa ho, jaisa ke) Hazrat Abbas رضي الله عنه ne Hazrat Abu Bakar رضي الله عنه aur Hazrat Umar رضي الله عنه aur Imam Ahmad رحمته الله ne Sufiyan Soori رحمته الله ke naam pesh karne par inkaar kiya.
5. Isme is baat par bhi tambeeh hai ke ab halaat is hadd tak tabdeel ho chuke hain ke aksar awwam ke nazdeek buzurgo'n ki ibaadat hi afzal tareen amal ki haisiyat ikhteyar kar gai hai aur ise wilaayat kaha jaata hai. Isi tarha ilm o fiqa ke naam par ahle ilm ki bhi ibaadat hoti hai. Phir is qadar halaat badle ke Allah Ta'ala ke siwa unki bhi parastish hone lagi, jo saaleh naa the aur doosre lafzo'n mein you'n kahe'n ke unki bhi ibaadat hone lagi jo *Ashaab e Ilm* nahi, balke *Jaahil e Mutlaq* hain.

¹⁸¹ Surah Nur: 63

¹⁸² Surah Tauba: 31

¹⁸³ Musnad Ahmad & Sunan Tirmizi

Baab: 39 Imaan Ka Daawa Karne Waalo'n Mein Se Baaz Ki Haqeeqat

Irshad e Ilaahi hai:

Kya Aap ﷺ Ne Un Logo'n Ko Nahi Dekha Jo Daawa To Karte Hain Ke Jo (kitab) Aap ﷺ Par Naazil Hui Aur Jo (kitabe'n) Aap ﷺ Se Pehle Naazil Huee'n. Un Sab Par Imaan Rakhte Hain (Magar) Chaahte Hain Ke Apna Muqaddama Taghoot Ke Paas Le Jaakar Faisla Karaae'n. Halaa'nke Unhe Us Taghoot Ke Saath Kufr Karne Ka Hukum Diya Gaya Tha Aur Shaitaan Inhe Bhatkaa Kar Raah e Raast Se Bohot Door Le Jaana Chaahta Hai. ¹⁸⁴

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا.

Nez Irshad e Rabbani hai:

Aur Jab Unse Kaha Jaata Hai Ke Aao Is Cheez Ki Taraf Jo Allah Ta'ala Ne Naazil Ki Hai Aur Aao Rasool Allah ﷺ Ki Taraf To Aap ﷺ Dekhe'nge Ke Munafiq Aap ﷺ Se Eraaz Kare'nge Aur Ruk Jaae'nge Aur Phir (Inka) Kya Haal Hota Hai Ke Jab Unke Apne Amaal Ke Sabab Un Par Koi Museebat Aa Padey To Aap ﷺ Ki Khidmat Mein Qasme'n Uthaate Aate Hain Aur Kehte Hain Ke Hamne To Sirf Acchai Aur Sulah Karaane Ka Iraada Kiya tha. ¹⁸⁵

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزِلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا.

Nez Irshad e Aali hai:

Aur Jab Unhe Kaha Jaata Hai Ke Zameen Mein Fasaad Barpa Naa Karo To Kehte Hain Ham To Sirf Islaah Karte Hain. ¹⁸⁶

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ.

Aur mazeed ek muqam par irshad farmaya:

Aur Zameen Mein Islaah Ke Baad Fasaad Naa Karo Aur Khof Aur Tama'a Ke Saath Us (Allah) Ko Pukaaro, Yaqeenan Allah Ta'ala Ki Rahman Neki Karne Waalo'n Ke Qareeb Hi Hai. ¹⁸⁷

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ.

Nez Allah Ta'ala ne farmaya:

(ye log agar Allah Ta'ala ke qanun ko nahi mante) To Kya Phir Ye Jaahiliyat Ka Faisla Chaahte Hain? Aur Jo Log (Allah par) Yaqin Rakhte Hain, Unke Nazdeek Allah Ta'ala Se Behtar Faisla Karne Waala Koi Nahi. ¹⁸⁸

أَتَحْكُمَ الْجَاهِلِيَّةُ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ.

Hazrat Abdullah bin Umro رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum Mein se koi shakhs us waqt tak (kaamil) imandaar nahi ho sakta, jab tak ke iski tamaam tar khwahishaat is shariyat ke taabbe naa ho jaae'n jiske saath main mab-oos kiya gaya hoo'n. ¹⁸⁹ (Imam Nawawi رحمه الله kehte hain ke ye hadees Saheeh hai aur ise hamne Kitab ul Hajj mein saheeh sanad se riwayat kiya hai)

Sha'abi رحمه الله kehte hain ke ek munaafiq aur ek yahoodi ke darmiyan koi jhagda ho gaya, yahoodi jaanta tha ke Muhammad ﷺ rishwat nahi lete, is liye isne kaha ke ham ye maamla Muhammad ﷺ ki khidmat mein pesh karte

¹⁸⁴ Surah Nisa: 60

¹⁸⁵ Surah Nisa: 61-62

¹⁸⁶ Surah Baqarah: 11

¹⁸⁷ Surah Araaf: 56

¹⁸⁸ Surah Maaeda: 50

¹⁸⁹ Kitab ul Hajj by Imam Nawawi

hain. Lekin munafiq ne kaha ke ham ye maamla yahood ke paas le chalte hain. Wo jaanta tha ke yahoodi rishwat lete hain. Aakhir kaar dono is baat par raazi ho gae ke Banu Jahniya ke ek kaahin se faisla kara liya jaae to darj e zail aayat utar padi: ¹⁹⁰.....لَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ

Baaz ahle ilm ne bayan kiya hai ke: Ye ayat in 2 aadmiyo'n ke baare mein nazil hui jinka aapas mein ikhtelaf ho gaya tha. To unme se ek ne kaha ke Muhammad ﷺ ke paas ye maamla pesh karte hain. Doosre ne kaha nahi, ye maamla Ka'ab bin Ashraf ke paas le chalte hain. Chunache (wo Aap ﷺ se faisla karaane ke baad) Hazrat Umar رضى الله عنه ke paas aagae. To ek ne saara waaqea bayan kar diya. Hazrat Umar رضى الله عنه ne doosre se poocha kya ye theek keh raha hai? Iske ne kaha: Jee haa'n. Chunache Hazrat Umar رضى الله عنه ne talwar se iska kaam tamaam kar diya.

Masaael

1. Surah Nisa ki ayat 60 ki tafseer aur taghoot ke ma'ane ki wazaahat hai.
2. Surah Baqara ki ayat 11 ki tafseer (jisme hai ke fasaad karne waale apne aap ko salaah-kaar kehte hain)
3. Surah Araafki ayat 56 ki tafseer (jisme zameen mein fasaad karne se roka gaya hai)
4. Surah Maaeda ki ayat 50 ki tafseer (jisme hai ke Allah Ta'ala se behtar faisla karne waala koi nahi)
5. Pehli ayat ki tafseer mein Imam Sha'abi رحمه الله ke qaul ki wazaahat hai.
6. Sacche aur jhoote imaan ki tafseer hai.
7. Hazrat Umar رضى الله عنه ka munafiq ke saath sulook waala waaqea bayan hua hai.
8. Isse ye bhi maloom hua hai ke kisi shqas ko us waqt tak imaan haasil nahi ho sakta, jab ke iski tamaam tar khwahishaat Rasool Allah ﷺ ki shariyat ki taabe naa ho jaae'n.

¹⁹⁰ Surah Nisa: 60

Baab: 40 Allah Ta'ala Ke Asmaa o Sifaat

Irshad e Ilaahi hai:

Aur Ye Log Rahman Ko Nahi Maante, Aap ﷺ (unse) Keh De'n Ke Wohi (Rahman) Mera Rabb Hai Uske Siwa Koi Ma'abood Nahi. Mera Usi Par Bharosa Hai Aur Wohi Meri Panahgaah Hai. ¹⁹¹

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ.

Hazrat Ali ؓ ka qaul hai ke: Logo'n ko wohi baate'n bataao. Jinhe'n wo pehchaan sake'n. (Jo baate'n unke faham o shaoor se baala ho'n wo sunkar) kya tum chaahte ho ke Allah Ta'ala aur uske Rasool ﷺ ko jhutlaaya. ¹⁹²

Imam A. Razaq ne Ma'ammam ibne Taoos aur phir iske baap Taoos ke tareeq se bayan kiya hai ke Hazrat Ibne Abbas ؓ ne ek shakhs ko dekha jisey sifaat e ilaahi ke baare mein ek hadees sun kar you'n kapkapi aagai ke goya ise ye hadees acchi nahi lagi (aur inkaar kar diya) to ye manzar dekh kar Ibne Abbas ؓ ne kaha: In logo'n ka dar ajeeb hai ke Allah Ta'ala ki mohkam ayaat sunkar in par raqqat taari ho jaati hai aur mutashaaba ayaat sunkar (aur naa maan kar) halaak hote hain. ¹⁹³

Aur jab Quraish ne Aap ﷺ se Rahman ka zikar suna to unho'n ne iska inkaar kiya to Allah Ta'ala ne unke baare mein ye ayat naazil farmai:

Aur Wo Rahman Ka Inkaar Karte Hain. ¹⁹⁴

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

Masaael

1. Allah Ta'ala ke kisi naam ya kisi sifat ke inkaar se imaan bilkul chala jaata hai.
2. Surah Ra'ad ki ayat 30 ki tafseer. (jisme Allah Ta'ala ki sifat Rahman ka tazkirah hai)
3. Jis baat ko saame'e samajhne ki salaahiyat naa rakhta ho, ise chod dena chaahiye.
4. Is illat ka tazkirah jisse Allah Ta'ala aur uske Rasool Allah ﷺ ki takzeeb hoti hai, agarche inkaar karne waale ka irada takzeb naa hi ho.
5. Isse Ibne Abbas ؓ ka ye qaul bhi maloom hua ke jis shakhs ne Allah Ta'ala ke asmaa ya sifaat mein se kisi ek ka bhi inkaar kiya, wo uske baais halaakat se do-chaar hua.

¹⁹¹ Surah Ra'ad: 30

¹⁹² Bukhari

¹⁹³ Musnad Abdur Razzaq

¹⁹⁴ Surah Raad: 30

Baab: 41 Allah Ta'ala Ki Ne'emato'n Ka Inkaar Kufr Hai

Irshad e Ilaahi hai:

Ye Log Allah Ta'ala Ki Nemato'n Ko Pehchaante Hue
Bhi Inkaar Karte Hain Aur Un Mein Se Aksar Aise Hain
Jo (Allah Ta'ala ki nemato'n ke) Naashukre Hain. ¹⁹⁵

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

Is ayat ki tafseer mein Mujahid رحمته farmate hain: Insan ka you'n kehna ke ye maal to mujhe aabaa-o-ajdaad ki taraf se wirsa mein mila hai. Allah Ta'ala ki nemat ka inkaar hai.

Aun bin Abdullah kehte hain: logo'n ka ye kehna ke agar falaa'n naa hota to you'n ho jaata, Allah Ta'ala ki nemat ka inkaar hai.

Ibne Qutaiba kehte hain: Logo'n ka ye kehna ke: Ye cheez hamare ma'abudo'n ki sifarish se mili hai, bhi is ayat mein dakhil hai.

Shaikh ul Islam Abul Abbas ibne Taimiyya رحمته ne Zaid bin Khalid Jahni رحمته ki is hadees: Allah Ta'ala ne farmaya: aaj subha mere bando'n mein se kuch to mujh par imaan laane waale aur kuch kufr karne waale hain. (ye hadees pehle guzar chuki hai) ke baad you'n farmaya: Kitab o Sunnat mein ye baat ba-kasrat waarid hai. Allah Ta'ala un logo'n ki mazammat farmate hain, jo Allah Ta'ala ke inaam aur rahmat ko kisi ghair ki taraf nisbat karte hain aur Allah Ta'ala ke saath shareek thehraate hain.

Is baat ki wazaahat ke liye baaz aslaaf ne ye misaal zikar ki hai: baaz log keh dete hain ke hawa bohot hi khoob thi, mallaah maahir aur tajruba kaar tha, waghaira aqwal, jo bohot se log kehte rehte hain.

Masaael

1. Allah Ta'ala ki nemato'n ki pehchan aur inkaar ki wazaahat hai.
2. Is baat ka ilm ke Allah Ta'ala ki nemato'n ke inkaar ki ye surate'n logo'n ki zuban par marooj hain.
3. Aisee baato'n karna Allah Ta'ala ki nemato'n ka inkaar hai.
4. Ek hi dil mein 2 mutazaad bato'n (yaane Allah Ta'ala ki nemato'n ka inkaar aur iqraar) ka mujtama'a hona saabit hota hai.

¹⁹⁵ Surah Nahal: 83

Baab: 42 Allah Ka Shareek Thehraane Ki Baz makhfi Surate'n

Irshaad e Ilaahi hai:

Pas Daanista Taur Par Kisi Ko Allah Ta'ala Ka Shareek
Naa Thehraao. ¹⁹⁶

فَلَا تَجْعَلُوا لِلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ

Hazrat Ibne Abbas رضي الله عنه ne is ayat ki tafseer mein farmaya ke *Andaad* se muraad shirk hai. Jo raat ke andhere mein siyah patthar par choo'nti ke chalne se bhi ziyaada makhfi hai. Shirk ye hota hai ke tum you'n kaho: *Allah Ki Qasam Aur Teri Zindagi Ki Qasam*. Yaa tumhara you'n kehna *Aye Falaa'n! Meri Jaan Ki Qasam*. Yaa tumhara you'n kehna: *Agar iski kutiya naa hoti to hamare ghar chor ajaate*. Yaa tumhara you'n kehna: *Agar ghar mein battakh naa hoti to hamare ghar chor ajaate*. Yaa you'n kehna *Jo Allah Chaahe aur Tum Chaaho*. Yaa You'n kehna: *Agar Allah naa hota aur falaa'n naa hota to....* Tum is qism ki baato'n mein Allah Ta'ala ke saath kisi doosre ko naa rakho. Ye sab Allah Ta'ala ke saath shirk ki baate'n hain. ¹⁹⁷

Hazrat Umar bin Khattab رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ne Allah Ta'ala ke alaawa kisi dosore ki qasam uthaai, isne kufr kiya yaa shirk ka irtekaab kiya. ¹⁹⁸

Hazrat Abdullah bin Masood رضي الله عنه farmate hain: Mere nazdeek ghairullah ki sacchi qasm uthaane se Allah Ta'ala ki jhooti qasam uthaana ziyaada behtar hai. ¹⁹⁹

Hazrat Huzaiba رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: You'n naa kaho ke Jo Allah chaahe aur falaa'n chaahe, balke you'n kaho jo Allah chaahe aur phir jo falaa'n chaahe.

Ibrahim Nakhaafi رحمته الله ka qaul hai ke: Main Allah Ta'ala ki aur teri panah chaahta hu'n kehna naapasandida aur naajaez hai. Albatta ke: Main Allah Ta'ala ki aur phir teri panah chaahta hu'n, kehna jaez hai.

Isi tarha Agar Allah T'aala naa hota aur phir falaa'n naa hota to.... Keh sakte hain. Albatta, agar Allah Ta'ala aur fala'an naa hota..... nahi keh sakte.

Masaael

1. Indad ke baare mein Surah Baqara ki ayat 22 ki tafseer hai.
2. Ye bhi saabit hua ke Sahaba Ikram رضي الله عنهم shirk e Akbar ke baare mein naazil shuda ayaat ki tafseer you'n karte the ke wo shirk e asghar ko bhi shamil ho jaati.
3. Ghairullah ki qasam shirk hai.
4. Ghairullah ke naam ki sacchi qasam, Allah Ta'ala ke naam ki jhooti qasam se ziyaada badaa gunah hai.
5. “اور” aur “Phir” ke alfaaz mein maanawi farq hai.

¹⁹⁶ Surah Baqara: 22

¹⁹⁷ Ibne Abi Haatim

¹⁹⁸ Tirmizi (Hasan) & Imam Haakim (Saheeh)

¹⁹⁹ Majma'az Zawaaed

Baab: 43 Allah Ta'ala Ki Qasam Par Kifaayat Naa Karne Waale Shakhs Ka Hukum

Hazrat Ibne Umar رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Tum apne aabaa-o-ajdaad ki qasme'n naa uthaao. Jo shakhs Allah Ta'ala ki qasam uthaaye wo sach bole aur jiske liye Allah Ta'ala ki qasam uthaai jaae, wo raazi ho jaae aur jo raazi naa ho iska Allah Ta'ala se koi talluq nahi. ²⁰⁰

Masaael

1. Aabaa o Ajdaad ki qasam ki mumaaneat hai.
2. Jis shakhs ke liye Allah Ta'ala ki qasam uthaai jaae, ise hukum hai ke wo is qasam par raazi ho jaae.
3. Allah Ta'ala ki qasam lekar bhi raazi naa hone waale ke liye waeed waarid hui hai.

Baab: 44 Jo Allah Ta'ala Chaahe Aur Aap Chaahe'n Kehne Ka Hukum

Hazrat Qateela رضي الله عنه se marwi hai ke ek Yahoodi, Nabi ﷺ ke paas aakar kehne laga: Tum (musalman) log shirk karte ho ke you'n kehte ho, Jo Allah Ta'ala chaahe aur tum chaaho. Nez tum kehte ho Ka'aba ki qasam, to Nabi ﷺ ne Sahaba Ikram رضي الله عنهم ko hukum diya ke qasam uthaani ho to Ka'aba ki bajaae Rabbe Ka'aba ki qasam uthaane aur *Ma sha Allahu wa Shi-ta* ki bajaae *Ma Shaa Allhu Summa Shi-ta* kaha kare'n ke jo Allah Ta'ala chaahe'n aur phir Aap chaahe'n. ²⁰¹

Sunan Nasai hi mein Hazrat Ibne Abbas رضي الله عنه se marwi hai ke ek aadmi ne Nabi ﷺ se ye kaha: Yaane jo Allah Ta'ala chaahe aur Aap ﷺ chaahe'n. To Aap ﷺ ne farmaya: Toone mujhe Allah Ta'ala ka shareek thehraadiya hai (sirf itna kaha karo) Jo Allah akela chaahe. ²⁰²

Hazrat Ayesha رضي الله عنها ke maadri bhai Hazrat Tufail رضي الله عنه se riwayat hai ke Maine khuwab mein dekha ke goya mera guzar yahudiyo'n ki ek jamat ke paas se hua. Maine kaha tum acche log ho, agar Hazrat Uzair عليه السلام ko Allah Ta'ala ka beta naa kaho. To unho'n ne jawaban kaha: tum bhi acche ho agar *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaho. To iske baad mera guzar Isaiyo'n ke ek giroh ke paas se hua. Maine kaha tum acche log ho, agar Maseeh Isa عليه السلام ko Allah Ta'ala ka beta naa kaho. Unho'n ne jawab kaha tum bhi agar *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaho to bohot acche ho. Subha hui to maine ye khuwab kuch logo'n se zikar kiya. Phir Rasool Allah ﷺ ki khidmat mein aayat aur Aap ﷺ se saari baat zikar ki. Aap ﷺ ne farmaya: tumne ye khuwab kisi ko bataaya bhi hai? Maine kaha: Ji haa'n (Aap ﷺ khutba dene ke liye khade hue) Allah Ta'ala ki hamd o sana ke baad Aap ﷺ ne farmaya: Amma Ba'ad! Tufail ne khuwab dekha hai aur isne baaz ko bataaya bhi hai. Tum ek jumla bola karte ho, tumhe is baat se rokne mein mere liye falaa'n flaa'n cheez (sharm) ma'ane thi. Tum *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* naa kaha karo, balke *Jo Allah Chaahe* kaha karo. ²⁰³

Masaael

1. Yahoodi Shirk e Asghar se waqif the.
2. Insan ki khwahish ho to haq aur baatil ko maloom karne ki koshish karta hai.
3. Aane waale ne *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* kaha to Aap ﷺ ne nagawaari ka izhaar kiya aur farmaya ke toone mujhe Allah Ta'ala ka shareek thehraaya hai. To jisne you'n kaha: Ke Yaa Rasool Allah ﷺ Aap ke siwa koi aisa nahi jiski main panah haasil kar saku'n. Iske mushrik hone mein kya shak hai?
4. *Jo Allah Chaahe Aur Muhammad ﷺ Chaahe* waghaira kalimat Shirk e Akbar nahi hain. (warna Aap ﷺ isse rok dete) aur you'n naa farmate ke tumhe is lafz se rokne mein mujhe hichki-chaahat ma'ane rahi.
5. Accha khuwab bhi wahee ki ek qism hai.
6. Accha khuwab kabhi kabhaar baaz ahkaam ki mashru'iyat ka sabab ban jaata hai.

²⁰⁰ Ibne Majah (Hasan)

²⁰¹ Sunan Nasai: Saheeh

²⁰² Sunan Nasai

²⁰³ xxxxxxxx

Baab: 45 Zamaane Ko Gaali Dena Dar-Haqeeqat Allah Ta'ala Ko Ezaa Poh'nchaane Ke Mutaraadif Hai

Irshad e Ilaahi hai:

Aur Wo Kehte Hain Hamari Zindagi To Sirf Duniya Hi Ki Hai Ke Ham (Yaha'n) Marte Aur Jeetey Hain Aur Zamana Hame'n Maar Deta Hai Aur Unhe'n Haqeeqat Ka Kuch Ilm Nahi Aur Mahez Guman Se Kaam Lete Hain.

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وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا
الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya ke Allah Ta'ala ne irshad farmaya: Ibne aadam zamaane ko gaali de kar (bura bhalaa keh kar) mujhe ezaa deta hai, kyou'nke main hi zamaana (ka khaaliq aur maalik) hu'n. Din raat ko main hi tabdeel karta hu'n. ²⁰⁵

Aur ek riwayat mein hai ke: Zamaane ko bura bhalaa naa kaho, kyou'nke dar asal Allah Ta'ala hi zamaana hai. ²⁰⁶

Masaael

1. Zamaane ko gaali dene aur bura bhala kehne ki mumaneat hai.
2. Zamaane ko bura bhala kehne ko Rasool Allah ﷺ ne Allah Ta'ala ko ezaa poh'nchaana qaraar diya hai.
3. فَإِنَّ اللَّهَ هُوَ الدَّهْرُ par ghaur o fikr karna chaahiye.
4. Basaa auqaat insan sab o shitam ka murtakib ho jaata hai, agarche iski niyyat naa bhi ho.

Baab: 46 Qaazi al Qazaa-at Waghaira Alqaab Ki Sharai Haisiyat

Hazrat Abu Huraira رضي الله عنه Nabi ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Allah Ta'ala ke nazdeek sabse ghatiya aur haqeer wo shakhs hai jo apne aapko shahinsha kehlwaae, dar haqeeqat Allah Ta'ala ke siwa koi baadshah nahi.

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Hazrat Sufiyan رضي الله عنه ne Malik al Amlaak Baadshaaho'n Kaa Baadshah ka tarjuma Shahaan e Shaah yaane Shahinsha kiya hai.

Ek aur riwayat mein ye alfaz bhi warid hain: Qiyaamat ke din Allah Ta'ala ke nazdeek sabse ziyada maghzoob aur badaa khabees shakhs (Wo hai jo apne aapko) Shahinsha kahelwaae.

Masaael

1. Kisi ko Malik ul Amlaak, yaane shahinsha kehne ki mumaneat hai.
2. Is qism ke deegar alfaaz, asma aur alqaab bhi mana hain. Jaisa ke Sufiyan رضي الله عنه ne misaal de kar samjhaaya.
3. Is qism ke alfaaz ki napasandeedgi ko samjahna aur in par ghaur karna chaahiye. Agarche dil mein is lafz ka haqeeqi ma'ane muraad naa bhi ho tab bhi ye naapasandida aur mamnoo hain.
4. Samajhna chaahiye ke aise alqaab ko sirf Allah Ta'ala ki azmat o jalaal ke pesh e nazar napasand aur mana kiya gaya hai.

²⁰⁴ Surah Jaasiya: 24

²⁰⁵ Bukhari

²⁰⁶ XXXXXXX

²⁰⁷ Bukhari

Baab: 47 Allah Ta'ala ke Asmaa e Husna Ki Ta'azeem Aur Is Wajah Se (Kisi Ke) Naam Ki Tabdeeli

Hazrat Abu Shareeh رضي الله عنه se marwi hai ke unki kuniyat Abul Hakam thi to Aap ﷺ ne unhe farmaya: Hakam to Allah Ta'ala hai aur Hukum bhi isi ka (naafiz hota) hai. To Abu Shareeh رضي الله عنه ne kaha: Meri qaum mein jab kisi baat par ikhtelaf ho jaae to mere paas aate hain to main inka faisla kar deta hu'n. Jis par dono fareeq raazi ho jaate hain. Aap ﷺ ne farmaya: Ye kaisi acchi baat hai. Phir farmaya: Tumhari aulaad mein kaun kaun hain? Maine kaha Shareeh, Muslim aur Abdullah. Aap ﷺ ne poocha: In mein sabse badaa kaun hai? Maine kaha: Shareeh. To Aap ﷺ ne farmaya: tum Abu Shareeh ho. ²⁰⁸

Masaael

1. Allah Ta'ala ke Asmaa o Sifaat ka mukammal ehteraam, agarche doosre ke liye istemaal karte waqt unka ma'ana maqsood naa hi ho.
2. Allah Ta'ala ke asmaa ke ehteraam ke pesh e nazar (shirkiya aur ghalat) naamo'n ko tabdeel kar dena.
3. Kuniyat rakhne ke liye sabse bade bete ka intekhab karna.

²⁰⁸ Abu Dawood

Baab: 48 Allah Ta'ala Quran e Majeed Aur Rasool Allah ﷺ Ka Mazaaq Udaane Waale Shakhs Ka Hukum

Irshad e Ilaahi hai:

Aur Agar Aap ﷺ Unse Pooche'n (ke tum kya baate'n kar rahe the?) To Kahe'nge Ham To You'n Hi Baat Cheet Aur Dil Lagi Kar Rahe The. Aap ﷺ Unse Keh De'n Ke Tumhari Dillagi Ke Liye Allah Ta'ala Us Ayat Aur Uske Rasool Hi (reh gae) Hain. ²⁰⁹

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولَنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ
وَأَيَّاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ.

Hazrat Ibne Umar رضي الله عنه, Muhammad bin Ka'ab, Zaid bin Aslam aur Qataada رضي الله عنه se riwayat hai. In sab ki riwayat aapas mein mil gai hain (unke alfaz zara mukhtalif hain, lekin mafhoom ye hai ke) Gazwa Tabuk mein ek munafiq na kaha: Hamne pet ke pujari, zubaan ke jhoote aur maidan e jung mein sabse ziyada buzdil, in ilm waalo'n se badh kar aur koi nahi dekhe. Iski muraad Rasool Allah ﷺ aur Aap ﷺ ke Qaari Sahaba رضي الله عنهم the.

Auf bin Maalik رضي الله عنه ne ise kaha ke tu jhoota hai aur (pakka) munafiq hai. Main tumahri baat Nabi ﷺ ko zaroor batau'nga. Chunache Auf رضي الله عنه bataane ki gharz se aapke paas gae, magar unke aane se pehle wahee naazil ho chuki thi. Wo Munafiq bhi Aap ﷺ ki khidmat mein (ma'azerat ke liye) aapoh'ncha. Aap ﷺ ounthni par sawar hokar rawaana ho chuke the. Wo bola Ya Rasool Allah ﷺ Ham log to mahez dil behlaane ke liye aisee baat cheet aur sawaro'n ki si baate'n kar rahe the. Taa-ke safar ki mashaqqat tae kar sake'n (aur boriyat naa ho) Hazrat Abdullah bin Umar رضي الله عنه farmate hain: Wo manzar ab bhi mere saamne hai.

Goya wo shakhs Aap ﷺ ki ounthni ke kachaawe ki rassi ke saath chimta hua hai aur patthar iske pao'n (raaste se) hataa rahe hain aur wo keh raha hai: Ham to mahez baat cheet aur dillagi kar rahe the aur Rasool Allah ﷺ farma rahe hain:

Kya tum allah ta'ala, uski ayaat aur uske rasool ﷺ se ha'nsi karte ho. Tumne imaan laane ke baad (ye baat karke) kufr ka irtekaab kiya hai. Chunache aap ﷺ naa to uski taraf iltefaat farma rahe the aur naa us par kuch mazeed farma rahe the.

بِاللَّهِ وَأَيَّاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ

Masaael

1. Isse badaa mas-ala ye saabit hua ke jo shakhs Rasool Allah ﷺ ya Sahaba Ikram رضي الله عنهم ka mazaq udaae, wo kafir hai.
2. Jo bhi aisee baat kare, khwah koi ho, is par is ayat ki raushni mein (kufr ka) hukum lagaaya jaaega.
3. Chughli aur Allah Ta'ala aur uske Rasool ﷺ ke liye naseehat aur khair khuwaahi karne mein farq hai.
4. Allah Ta'ala ki pasandeeda cheez A'afu aur dar-guzar aur Allah Ta'ala ke dushmano'n ke saath sakhti se pesh aane mein farq hai.
5. Baaz uzar naa-qaabil e qubool hote hain.

²⁰⁹ Surah Tauba: 65

Baab: 49 Allah Ta'ala Ke Inaamaat o Ehsanaat Ka Shukriya

Irshaad e Ilaahi hai:

Aur Agar Takleef Poh'nychne Ke Baad Ham Usey Apni Rahmat Ka Maza Cakhaate Hain Tu Kehta Hai. Ye To Mera Haq Tha Aur Main Nahi Samajhta Ke Qiyaamat (kabhi) Aaegi Aur Agar Main Waaqai Apne Rabb Ki Taraf Lautaya Gaya To Meri Liye Waha'n Bhi Khushaali Hai. Pas Kufr Karne Waalo'n Ko Ham Zaroor Batae'nge Ke Wo Kya Kaam Karte Rahe Aur Unhe Ham Sakht Azaab Se Do-chaar Kare'nge.²¹⁰

وَلَيْنَ أَذْقَنَاهُ رَحْمَةً مِّمَّا مِنْ بَعْدِ صَرَاءٍ مَسْتُهُ لَيَقُولَنَّ هَذَا لِي
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ
لَلْخُسْفَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنَ
عَذَابٍ غَلِيظٍ

Mujahid رحمته ne هذالى ki tafseer mein farmaya: هَذَا بِعَمَلِي وَأَنَا مَحْفُوقٌ بِهِ ke ye maal o daulat to meri mehnat o kawish ka nateeja hai aur main iska mustahiq hu'n.

Ibne Abbas رحمته is lafz ki tafseer mein farmate hain: لا ريد من عندى iski muraad ye hai ke ye maal to hai hi mera.

Ayat e Mubaarka رحمته اِنَّمَا أُوتِيْنُهُ عَلَىٰ عِلْمٍ عِنْدِي ke ye maal mujhe mere ilm ki badaulat mila hai. Ki Tafseer mein Qataadah رحمته ne kaha: Ke ye maal mujhe kamai ke tajrube aur ilm ki badaulat mila hai. Doosre ahle ilm ne is ayat ki tafseer mein kaha: Wo kehta hai ke ye maal o daulat mujhe is liye mila ke main Allah Ta'ala ke ilm mein iska ahle hu'n. Aur Mujahid ke qaul ke ma'ane bhi yehi hai ke ye maal o daulat mujhe buzurgi o sharf ki bina par mila hai.

Hazrat Abu Huraira رحمته se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Bani Israel mein 3 aadmi the, jin mein ek kodhi, doosre ganja aur teesra naabina tha. Allah Ta'ala ne azmaaesh ki gharz se unki taraf ek farishta bheja. Wo farsha Abras (Bars ke mareez yaane safed kodh waale) ke paas aaya aur isse poocha tumhe konsi cheez sabse ziyada pasand hai? Mareez ne kaha: Accha rang aur khoobsurat jild aur ye ke mujhe ye bimaari rafa'a ho jaae. Jiske sabab log mujhse nafrat karte hain.

Farishta ne is par hath phera to iski bimaari rafa'a ho gai. Accha rag aur khoobsurat jild mil gai. Farishte ne phir poocha tumhe kaunsa maal ziyaada pasand hai? Usne kaha Ount ya gae (raawi ishaq ko in dono lafzo'n ke baare mein taraddud ke kaunsa lafz isne kaha) Chunache ise haamela ounthni di gai aur farishte ne dua ki Allah tere liye aur is ounthni mein barkat farmae.

Iske baad wo farishta ganje ke paas aaya aur isse kaha: Tujhe kaunsi cheez ziyada pasand hai? Usne kaha khoobsurat baal aur ye ke mujh se ye bimaari rafa'a ho jaae, jiski wajah se log mujhe se nafrat karte hain.

Farishta ne is par hath phera, iski bimaari kahtam hogai aur ise khubsoorat baal mil gae. Farishte ne isse poocha tumhe kaunsa maal ziyaada pasand hai? Usne kaha ounth yaa gaae. Chunaache ise ek haamela gaae de di gai. Farishte ne dua ki: tere liye Allah Ta'ala is gaae mein barkat farmae. Iske baad wo farishta naabina ke paas aaya aur isse kaha tujhe kaunsi cheez ziyada pasand hai? Usne kaha: Ye ke Allah Ta'ala mujhe meri binaai lautaa de. Taa-ke main logo'n ko dekh saku'n.

Farishte ne is par hath pehera to Allah Ta'ala ne iski binaai lautaadi. Farishte ne kaha: tumhe kaunsa maal ziyada pasand hai? Usne kaha: Bakriya'n. Chunache ise haamela bakri dedi gai. Kuch arsa baad ounthni ne khoob bacche diye. Gaae aur Bakri ne bhi khoob bacche jaey. Chunache saabeqa kodhi ki ounthni se ek waadi bhar gai aur gaae aur bakri waalo'n ke paas bhi gae aur bakriyo'n ka maidan bhar gaya.

Phir wo farishta Abras (Kodhey) ke paas iski pehli shakal o soorat mein aaya aur kaha main miskeen ghareeb aadmi hu'n. Mera zaad e raah khatam ho gaya hai. Aaj Allah Ta'ala ki madad, ya phir aapke taaon ke baghair ghar nahi

²¹⁰ Surah Fussilat: 50

poho'nch sakta. Jis Allah Ta'ala ne aapko khoobsurat rang, khoobsurat jild aur is qadr kaseer maal ataa kiya hai. Iske naam par ek ou'nth maangta hu'n, taa-ke main is par safar karke ghar poho'nch jaau'n.

Us aadmi ne kaha: Meri zarurate'n bohot ziyada hain (main tumhe ounth nahi de sakta) tu farishte ne kaha: Ghaliban main tujhe acchi tarha jaanta hu'n. Kya tu Abras (kodha) naa tha? Log tujhse nafrat karte the aur tu intehaai ghareeb tha. Allah Ta'ala ne tujhe ye maal ataa kiya. Wo bola: Ye maal to mujhe abaa ajdaad se wiraasat mein mila hai. Farishte ne kaha: Agar tu is baat mein jhoota ho to Allah Ta'ala tujhe pehle jaisa banade.

Phir wo farishta isi pehli shakal o soorat mein ganje ke paas aaya aur ise bhi wohi baate'n kahe'n jo Abras (kodhey) se kahi thee'n to isne bhi wohi jawab diye. To farishte ne kaha: Agar tu jhoota hua to Allah Ta'ala tujhe waisa hi karde jaisa to pehle tha.

Phir wo farishta isi pehli shakal o soorat mein is naabina ke paas aaya aur kaha: Main ek ghareeb musafir hu'n, mera zaad e ﷺ khatam hogaya hai. Allah Ta'ala ki Madad, yaa phir aapke taaoon ke baghair main aaj ghar nahi poho'nch sakta. Jis Allah Ta'ala ne aapko binaai ataa ki. Iske naam par aapse ek bakri ka sawal hai taa-ke main apna safar mukammal kar saku'n.

Usne kaha main naabina tha. Allah Ta'ala ne mujhe meri binaai lautadi. Jitna chaaho, le jao aur jo chaaho chod jao. To aaj Allah Ta'ala ke naam par jo kuch le jae. Main tujhse kuch naa kahu'nga. To farishte ne kaha apna maal apne paas hi rakho, tumhara imtehan liya gaya. Allah Ta'ala tujh se raazi aur tere doosre dono saathiyo'n se naraaz ho gaya hai. ²¹¹

Masaael

1. Surah Fussilat ki ayat 50 ki tafseer (jisme naa-shukre insan ko waeed sunaai gai)
2. لَيَقُولَنَّ هَذَا إِلَىٰ ki tafseer.
3. إِنَّمَا أَوْ تَنْبِيهُ عَلَىٰ عِلْمٍ عِنْدِي ki tafseer.
4. In 3 afraad ke is ajeeb waaqea mein jo azeem ibrate'n posheeda hain, ki taraf ishara hai.

²¹¹ Bukhari & Muslim

Baab: 50 Aulaad Milne Par Allah Ta'ala Ke Saath Shirk Karna

Irshad e Ilaahi hai:

Jab Allah Ta'ala Ne Unhe Saheeh o Tandrust Baccha Diya To Unho'n Ne Is Inaayat Mein Doosro'n Ko Allah Ka Shareek Thehraa Diya. Pas Allah Ta'ala In Shirkiya Baato'n Se Jo Ye Karte Hain, Buland Tar Hai.²¹²

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Ibne Hazam رحمہ اللہ kehte hain: Musalmano ka is baat par ittefaq hai ke jis naam mein ghairullah ki abdiyyat ka izhaar ho wo haraam hai. Masalan Abd Umro aur Abdul Ka'aba waghaira. Albatta Abdul Muttalib isse Mustasna hai. (Kyou'nke iska ma'ane Ghulam ka hai. Ye lafz is ma'ane mein musta'amil nahi jo Allah ke abd se murad hota hai)

Mazkoora baala ayaat ki tafseer mein Hazrat Ibne Abbas رحمہ اللہ famate hain: Jab Adam o Hawwa عليہما السلام aapas mein mile to hawa hamela huwee'n. Iblees unke paas aaya aur kehne laga mein wohi hu'n, jisne tumhe Jannat se nikaala. Tum meri baat maano, warna main iske sar par 12 seengha ke 2 seengh bana du'nga. Jinki wajah se ye bacha tumhara pet cheer kar nikle ga. Main ye kar du'nga, main wo kar du'nga, aise baate'n karke unhe khoob daraaya dhamkaya aur kaha tum is bacche ka naam Abdul Haaris rakhna. Chunace Hazrat Adam o Hawwa (alahimus salaam) ne is ki baat naa mani aur bacha murda paeda hua.

Hawwa dobara haamela huwee'n to shaitan ne aakar phir wohi baat kahi, lekin Adam o Hawwa عليہما السلام ne iski koi baat naa maani aur bacha murdah paeda hua. Phir jab teesri martaba haamela huwee'n, to shaitan phir aaya aur wohi baate'n karne laga. Unke dil mein bacche ki mohabbat paeda hui aur unho'n ne bacche ki waladat ke baad iska naam A. Haaris rakh diya. Yaane جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ka ma'ane hai.²¹³

Ibne Abi Haatim hi ne isey ba-sanad e Saheeh Hazrat Qataadah رحمہ اللہ se bayan kiya hai (wo is ayat ke mutalliq farmate hain ke Adam o Hawwa ne shaitan ka sirf kaha maana tha, iski ibaadat nahi ki thi.

Nez ibne Abi Haatim hi ne ba-sanad Saheeh Mujhaid رحمہ اللہ se لَيْسَ لَنَا صَالِحًا ki tafseer mein ye bayan kiya hai ke Adam aur Hawwa ko khadsha tha ke mubaada hamara bacha insan naa ho.

Hazrat Hasan Basri aur Saeed رحمہ اللہ waghaira se bhi is qism ke aqwal marwi hain.

Masaael

1. Har wo naam jisme abdiyyat ki nisbat ghairullah ki taraf ho, haraam hai.
2. Surah Araaf ki ayat 190 ki tafseer (jisme shirkiya namo'n se mana'a kiya gaya hai)
3. Qissa mazkoora mein jis shirk ka zikar hai, wo sirf naam rakhne ki hadd tak tha, haqeeqi shirk naa tha.
4. Kisi ke ha'n saheeh o tandrust beti paeda ho to ye bhi Allah Ta'ala ki bohot badi nemat hai.
5. Aslaaf e Ummat shirk fil-ata'ah aur shirk fil-ibaadah mein farq karte the.

²¹² Surah Araaf: 190

²¹³ Ibne Abi Haatim

Baab: 51 Asmaa e Husna Ka Bayan

Irshad e Ilaahi hai:

Aur Allah Ta'ala Ke Acche Acche Naam Hain, Pas Tum Usey Unhi Naamo'n Se Pukaaro Aur Un Logo'n Ko Chod-do Jo Uske Naamo'n Mein Ilhaad (kajee) Karte Hain.²¹⁴

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ

(Saheeh Bukhari Kitab ud Da'awaat mein Hazrat Abu Huraira رضي الله عنه se mursal riwayat hai ke Allah Ta'ala ke 99 Asma ul Husna hain, jo unhe'n yaad karlega wo Jannat mein dakhil hoga. Allah Ta'ala ek hai aur Taaq ko pasand karta hai. Jaame Tirmizi mein Allah Ta'ala ke ye 99 Asma ul Husan bayan hue hain: Mutarjim)

Hazrat Abdullah bin Abbas رضي الله عنه se is ayat ki tafseer mein ilhad ka ma'ana shirk naqal kiya hai. Ibne Abbas رضي الله عنه hi ka qaul hai ke mushrikeen ne Allah Ta'ala se Al Laat aur Al Azeez se al Uzza musthaq kiya hai.²¹⁵

A'amsh ka qaul hai ke Asma e Ilaahi mein Ilhaad se murad ye hai ke wo in mein se aise naamo'n ko bhi dakhil kar jaate hain jo isme shamil nahi hain.

Masaael

1. Allah Ta'ala ke liye Asma ka isbaat hai.
2. Allah Ta'ala ke sab naam acche hain.
3. Asma ul Husna ke zariye dua maa'ngne ka hukum aaya hai.
4. Jo jaahil aur mulhid inka inkaar kare'n, unse ma'arza nahi karna chaahiye.
5. Asma e Ilaahi mein Ilhaad ki tafseer bayan hui.
6. Ilhaad karne waalo'n ke liye waeed tahdeed ka pataa chala.

²¹⁴ Surah A'araaf: 180

²¹⁵ Ibne Abi Haatim

Baab: 52 Al Salaam A'alallaah Kehne Ki Mumaaneat

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke namaz mein jab ham Nabi ﷺ ke saath hote, to ham *As Salaamu A'alaallahi Min Ibaadihi As Salaamu A'ala Fulaanin wa Fulaanin* (Allah Ta'ala par is ke bando'n ki taraf se salaam ho, falaa'n falaa'n shakhs par bhi salaam ho) kehte to Nabi ﷺ ne farmaya: As Salaamu A'alallaah naa kaha karo, kyou'nke Allah Ta'ala to khud as Salaam (Salaamati waala) hai. ²¹⁶

Masaael

1. Salaam ki tafseer o wazaahat bayan hui.
2. Ye kalima musalmano ka ek doosre ke liye tohfa hai.
3. Ye kalima Allah Ta'ala ke baare mein kehna durust nahi.
4. Allah Ta'ala ke baare mein ye lafz naa kehne ki illat o sabab ka pataa chala
5. Is tahiyya ki taaleem jo Allah Ta'ala ke liye zeba aur layaq hai. Yaane *التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ*

Baab: 53 Aye Allah Agar Tu Chaahta Hai To Mujhe Bakhsh De Kehne Ka Hukum

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Tum Mein se koi you'n dua naa kare ke Ya Allah! Agar tu chaahta hai to mujhe bakhsh de. Ya Allah! Tu chaahta hai to mujh par rahem farma. Balke Allah Ta'ala se poore wusooq se sawal o dua kare kyou'nke koi Allah Ta'ala ko majboor karne aur is par dabao daalne waala nahi.

²¹⁷

Aur hai: Aur chaahiye ke wo Allah Ta'ala se badi badi raghbat aur khwahish kare, kyou'nke uske yaha'n koi cheez badi nahi. ²¹⁸

Masaael

1. Dua mein istesna ki mumaneat yaane you'n naa kehna chaahiye ke Ya Allah! Tu chaahta hai to mujhe bakhshde.
2. Dua mein istesna ki mumaneat ki illat bayan hui hai.
3. Poore wusooq se dua karne ka hukum hai.
4. Allah Ta'ala se badi raghbat o khwahish karne ka hukum hai.
5. Allah Ta'ala se badi badi raghbat o khuwashih karne ke hukum ki illat ka pataa chala hai.

²¹⁶ Bukhari & Muslim

²¹⁷ Bukhari & Muslim

²¹⁸ Muslim

Baab: 54 Mera Ghulam Ya Meri Laundi Kehne Ki Mumaneat

Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Tum Mein se koi (apne ghulam ko) you'n naa kahe Ke apne Rabb (aqaa) ko khana khilaa. Apne Rabb (aqaa) ko wazu kara, balke you'n kahe, mera sardar, mera aqaa aur tum mein se koi apne Ghulam ya laundi ko mera banda ya bandi naa kahe. Balke you'n kahe, mera khadim, meri khadema aur mera Ghulam. ²¹⁹

Masaael

1. Mera Ghulam aur Meri Laundi ke alfaz kehna mana hain.
2. Koi Ghulam apne aqaa ko Rabbi (mera rabb) naa kahe, aur naa kisi Ghulam ko you'n kaha jaae ke apne Rabb ko khana khila.
3. Maalik aur Aqaa to taaleem di gai hai, ke wo عبيد اور امتی کی bajaae فتای غلامی aur غلامی ke alfaz istemal kare.
4. Ghulam ko taaleem di gai hai ke wo apne aqaa ko سیدی aur مولیٰ ke alfaz se pukaare.
5. Isme asal maqsad ye hai ke aqeeda e tauheed mukammal taur par pukhta ho hatta ke alfaz ke istemal mein bhi tauheed ke pesh e nazar ehtiyat shart hai.

Baab: 55 Allah Ta'ala Ke Naam Par Sawal Karne Waale Ko Khaali Hath Naa Lautaya Jaae

Hazrat Abdullah bin Umar رضی اللہ عنہ se marwi hai ke Rasool Allah ﷺ ne farmaya: Jo shakhs Allah Ta'ala ke naam par sawal kare, ise (kuch naa kuch) do. Aur jo shakhs Allah Ta'ala ka waasta de kar panah talab kare, isey panah do aur jo shakhs tumhari dawat kare, iski dawat qubool karo aur jo shakhs tumhare saath neki aur hasan sulook kare, tum bhi ise iska badla do. Agar tum badla naa de sako to iske haq mein is qadr dua karo ke tumhe yaqeen ho jaae ke tumne iska badla chuka diya hai. ²²⁰

Masaael

1. Jo shakhs Allah Ta'ala ka waasta de kar panah talab kare, ise panah di jaae.
2. Jo shakhs Allah Ta'ala ka naam lekar sawal kare, ise kuch naa kuch dena chaahiye.
3. Dawat qubool karne ka hukum.
4. Kisi ke husn e sulook ka badla dena chaahiye.
5. Jo shakhs ehsaan ka badla naa de sakta ho, wo mohsin ke haq mein dua hi karde.
6. Mohsin ke haq mein is qadar dua kare, ke yaqeen ho jaae ke ab badla chukaya jaa chuka hai.

Baab: 56 Allah Ta'ala Kaa Waasta De Kar Sirf Jannat Maangi Jaae

Hazrat Jabir رضی اللہ عنہ se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ka waasta de kar Jannat ke siwa kuch naa manga jaae. ²²¹

Masaael

1. Allah Ta'ala ka waasta de kar sabse bade maqsood o matloob (Jannat) ke alaawa kuch naa maanga jaae.
2. Allah Ta'ala ke liye chehra ka isbaat ho raha hai.

²¹⁹ Muslim

²²⁰ Abu Dawood & Sunan Nasai (Saheeh)

²²¹ Abu Dawood

Baab: 57 Kisi Pareshaani Ke Baad “Agar” Kehne Ka Hukum

Irshad e Ilaahi hai:

Ye LoG Kehte Hain Agar Hamare Bas Mein Kuch Hota To Ham Yaha’n Qatal Naa Hote. ²²²

يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا.

Nez irshad hai:

Ye Wo Log Hain, Jo Khud To (Gharo’n Mein) Baithe Rahe Aur Apne (un) Bhaiyo’n Ki Nisbat (jinho’n ne Allah Ta’ala ki raah mein jaane’n qurban kee’n) Kehne Lage Ke Agar Ye Hamari Baat Maan Lete To Maare Naa Jaate. ²²³

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا.

Aur Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ irshad farmaya: Is cheez ki hirs kar jo tere liye mufeed ho aur sirf Allah Ta’ala se madad maa’ng aur aajiz hokar naa baith ja. Aur agar tujhe koi museebat aur pareshani aapoho’nche to you’n naa keh ke agar main ye kar leta to you’n ho jaata. Balke you’n keh ye Allah ka faisla hai, isne jo chaaha so kiya. Is liye ke “Agar” kehna shaitaani amal dakhil ka sabab banta hai. ²²⁴

Masaael

1. Surah Aale Imran ki 2 ayaat (154 & 168) ki tafseer. (Jisme kalma “Agar” kehne waalo’n ka tazkirah hai)
2. Kisi museebat aur pareshani ke aane par “Agar” mana hai.
3. “Agar” kehne ki mumaneat ki illat ke isse shaitani amal dakhil ka darwaza khul jaata hai.
4. Acchi guftagu ki taraf rehnumaai hai.
5. Mufeed cheez ka shauq o hirs karne aur is silsile mein Allah Ta’ala se madad maangne ka hukum hai.
6. Iske bar-aks ajiz ban kar baith rehne se mumaneat mana kiya gaya hai.

Baab: 58 Hawa Aur Aandhi Ko Gaali Dene Ki Mumaaneat

Hazrat Ubai bin Ka’ab رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: Hawaa ko gaali naa do. Jab tum naapasandida (hawa) dekho to ye dua padho يَا خَيْرُ هَذِهِ الرِّيحُ Aye Allah! Ham tujhse is hawa aur jo isme hai aur jiska ise hukum diya gaya hai, ki behtari aur bhalai ka sawal karte hain aur (Aye Allah!) ham is hawa ke shar aur jo iske andar shar hai aur jis shar ka ise hukum diya gaya hai, isse teri panah maangte hain.

Masaael

1. Hawa ko gaali dene se mana kiya gaya hai.
2. Isme is baat ki rehnumaai ki gai hai jab insan ko koi napasadeedah cheez nazar aae to nafamand chez ka sawal kare.
3. Isme ye rehnumaai bhi ki gai hai ke ye hawa az khud nahi chalti, balke ye Allah Ta’ala ke hukum ki paaband hai.
4. Isme ye bayan bhi hai ke hawa ko bhi bhali aur kabhi nuqsan ka hukum hota hai.

²²² Surah Aale Imran: 154

²²³ Surah Aale Imran: 168

²²⁴ Muslim

Baab: 59 Allah Ta'ala Ki Baabat Badd-gumaani Karne Ki Mukhalifat

Irshad e Ilaahi hai:

Wo Allah Ta'ala ke baare mein (ayyam) jaahiliyat ke naahaq guman karte hain, kehte hain ke (is amr mein) hame'n bhi kuch ikhteyar nahi? Aap ﷺ farmade'n ke (in umor mein kisi ka kuch hissa nahi) saare ikhteyaraat Allah Ta'ala ke qabze mein hain. Ye log apne dilo'n mein (bohot si baate'n) makhfi rakhte hain, jo Aap ﷺ par zahir nahi karte, wo kehte hain ke agar hamare bas ki baat hoti tu ham yaha'n maare naa jaate. Aap unse keh de'n ke tum agar apne gharo'n mein bhi hote to jinki maut likhi thi, wo zaroor apni qatal gaaho'n ki taraf nikal aate. (ye saara maajra is liye pesh aaya ke) Allah Ta'ala tumhare seeno'n ki baat ko azmaae aur tumhare dilo'n mein jo kuch hai, ise khaalis karde aur nikhaare de. Yaqeenan Allah Ta'ala dilo'n ka haal khoob jaanta hai.

Nez irshad e Rabbani hai:

Jo Log Allah Ta'ala Ke Baare Burey Gumaan Rakhte
hain, Un Par Burey Haadise Waaqe Ho'n. ²²⁵

الظَّالِّمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Ibnul Qaiyyim رحمه الله پہلی ayat ke baare mein farmate hain (ke zer e nazar ayat mein logo'n ke jis jaahilaana naahaq gumaan ka zikar hai) iski tafseer y ehai ke wo ye guman karne lage the ke Allah Ta'ala apne Rasool ki madad nahi karega aur uski dawat anqareeb mit jaaegi. Aur ye log guman karne lage the ke jo museebat musalmano ko aai hai, wo Allah Ta'ala ki taqdeer aur hikmat se nahi thi.

Aur ye bhi tafseer ki gai hai ke ye log Allah Ta'ala ki taqdeer, hikmat aur Rasool Allah ﷺ ki kaamyabi ka inkaar karte hain aur samajhte hain ke ye deen tamaam adiyar par ghalib nahi aaega.

Munafiqeen aur mushrikeen ka yehi wo bura guman hai jiska Surah Al Fatha ki is ayat mein zikar hua hai.

²²⁶ الظَّالِّمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Kyou'nke ye aisa guman hai jo Allah Ta'ala ki shaan o martaba ke khilaf hai, jaisa ke ye iski hikmat, ta'areef, buzurgi aur sacche waada ke bhi khilaf hai. Pas jo shakhs ye samjhe ke Allah Ta'ala baatil ko haq par daaemi ghalba dega aur is wajah se haq mit jaaega, ya jo shakhs ye samjhe ke ye faisla Allah Ta'ala ki qazaa o qadar se nahi hua. Yaa jo shakhs ye samjhe ke Allah Ta'ala ki taqdeer qaabil e taareef hikmat e tammah par mabni nahi. Balke ye samjhe ke ye mahez iski mashiyyat hai. Ye kafiro'n ka guman hai aur unke liye Jahannam ki aag ka azaab hai aur aksar log apne aur ghairo'n se muta'alleqa kaamo'n mein Allah Ta'ala ke baare mein Soo-e-zan rakhte hain. Is badd-gumaani se sirf wohi log salaamat rehte hain, jo Allah Ta'ala iske Asma o Sifaat aur uski hikmat o taareef ke asbaab ko poh'nchate hain.

Pas har aqalmand shakhs ko jo apni bhali chaahta ho, chaa hiye ke wo mazkoora baala baato'n ka ehtemaam kare aur Allah Ta'ala ke huzoor apni is badd-gumani aur soo-e-zani ki moaafi maange aur tauba o astaghfar kare.

Aur agar aap logo'n ki bato'n par ghaur kare'n to aap dekhe'nge ke aksar log taqdeer ke baare mein malaamat ka pehlu liye hue hain aur be-raah raawi ka shikar hain aur taqdeer ka shikwa karte hue kehte hain ke falaa'n kaam you'n hona chaa hiye tha aur falaa'n you'n. Khud ko milne waali ashiya ko baaz log kam khayal karte hain aur baz ziyada.

Aap bhi apna jaaeza le'n kya aap is badd-gumani se bache hue hain?

(Arbi Shuara ka tarjuma) Agar aap isse mehfooz hain to aapki ek bohot badi baat se bache hue hain, wa-garna main nahi samajhta ke aap isse bache ho'n.

²²⁵ Surah Al Fatha: 6

²²⁶ Surah Al Fatha: 6

Masaael

1. Surah Aale Imran ki ayat 154 ki tafseer (jisme Allah Ta'ala ke baare mein bure guman rakhne waalo'n ka tazkirah hai)
2. Surah al Fatha ki ayat 6 ki tafseer (jisme bura guman karne par burey haadis ho'nge)
3. Isse ye bhi saabit hota hai ke badd-gumaani ki bohot se surate'n hain, jinka shumar mumkin nahi.
4. Is badd-gumaani se wohi shakhs mehfooz reh sakta hai jo Allah Ta'ala ke asma o sifaat ki pehchaan ke saath saath apne nafs ki ma'arefat se bhi behra-mand ho.

Baab: 60 Munkireen Taqdeer Ka Bayan

Hazrat Abdullah bin Umar رضي الله عنه farmate hain: Us zaat ki qasam jiske qabza mein Abdullah bin Umar رضي الله عنه ki jaan hai, agar kisi ke paas ohad pahaad ke baraabar bhi sona ho aur wo ise Allah Ta'ala ki raah mein kharch karde. To iska ye amal Allah Ta'ala ke yaha'n us waqt tak qubool naa hoga, jab tak ke wo taqdeer par imaan naa laae. Phir unho'n ne apni is baat par bataur e daleel Nabi ﷺ ka ye irshad pesh kiya ke Imaan ye hai ke tu Allah Ta'ala ise farishto'n, uski kitabo'n, uske rasoolo'n, qiyaamat ke din aur acchi buri taqdeer par imaan laae. ²²⁷

Aur Hazrat Obaada bin Saamit رضي الله عنه ne apne bete se kaha: Beta! Tu us waqt tak lazzat e imaan se lutf andoz nahi ho sakta, jab tak ye yaqeen naa karle ke jo (takleef) tujhe poho'nchne waali hai wo tujhse kabhi tal nahi sakti aur jo nahi poho'nchne wo kabhi tum tak poho'nch nahi sakti. Maine Rasool Allah ﷺ ko ye farmate hue suna ke: Allah Ta'ala ne sabse pehle qalam paeda farmaya aur ise likhne ka hukum diya, isne kaha Aye mere Rab! Kya likhu'n? Allah ne farmaya: Qiyaamat tak aane waali har cheez ki taqdeer liked. Beta! Maine Rasool Allah ﷺ ko ye farmate suna ke jo shakhs is aqeede ke alaawa kisi doosre aqeede par mara, wo meri ummat se nahi. ²²⁸

Aur Musnad Ahmad ki ek riwayat mein hai: Allah Ta'ala ne sabse pehle qalam ko paeda farmaya aur ise likhne ka hukum diya, chunache isne usi waqt qiyaamat tak hone waali har baat likhdi.

Aur Ibne Wahab ki ek riwayat mein ye alfaaz hain ke Rasool Allah ﷺ ne farmaya: Jo shakhs acchi buri taqdeer par imaan nahi laaya, Allah Ta'ala ise dozakh mein jalaaega.

Ibne Delmi ne ek muqam par kaha: Main Hazrat Ubai bin Ka'ab رضي الله عنه ki khidmat mein hazir hua aur maine kaha: mere dil mein taqdeer ke baare mein kuch khadshaat hain. Aap koi hadees bayan farmae'n, taa-ke Allah Ta'ala mere dil se in khadshaat ko khatam kar de'n. To Hazrat Ubai bin Ka'ab رضي الله عنه ne farmaya: Agar tum ohad pahaad ke baraabar bhi sona kharch kardo, to tumhara ye amal us waqt tak qubool naa hoga, jab tak ke tum taqdeer par imaan naa laao aur ye yaqeen naa rakho ke jo takleef tumhe poho'nchne waali hai. Wo tumse tal nahi sakti thi aur jo nahi aane waali wo kabhi tum tak poho'nch nahi sakti. Agar tumhara aqeeda uske khilaf hua aur tum isi tarha margae to tum jahannami ho gae. Ibne Delmi kehte hain iske baad maine Hazrat Abdullah bin Masod رضي الله عنه, Hazrat Huzaifa bin Yamaan رضي الله عنه aur Hazrat Zaid bin Saabit رضي الله عنه ke paas gaya (aur inko apne khadshaat se agaah kiya) to unho'n ne bhi Nabi ﷺ ki yehi hadees sunai. ²²⁹

Masaael

1. Taqdeer par imaan laana farz hai.
2. Taqdeer par imaan laane ki kaifiyat kya honi chaahiye.
3. Taqdeer par imaan naa laane waale shakhs ke amaal barbaad ho jaate hain.
4. Jis shakhs ka taqdeer par imaan naa ho, wo lazzat e imaan se lutf andoz nahi ho sakta.
5. Is cheez ka zikar hua jisey Allah Ta'ala ne sabse pehle paeda kiya.
6. Is cheez ka bayan hai ke qalam ne usi waqt qiyaamat tak hone waale tamaam umoor likh daale.
7. Taqdeer par imaan naa laane waale se Aap ﷺ ki bezari aur lata'alluqi ka bayan.
8. Isse ye bhi saabit hua ke salaf o saleheen shubhaat paeda hone ki soorat mein ahle ilm ki taraf rujoo kiya karte the aur unki baabat in se poocha karte the.
9. Ahle ilm ne (taqdeer ke mutalliq) unke tamaam shubhaat ka jawab de kar inka azaala kar diya hai aur apne dalaael ko baraah e raast Rasool Allah ﷺ ki taraf mansoob kiya hai.

²²⁷ Muslim

²²⁸ Sunan Abu Dawood

²²⁹ Haakim (Saheeh)

Baab: 61 Tasweer Banaana Ek Qabeeh Fe'la Hai

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmate hain. Us shakhs se badaa zaalim kaun hoga jo meri makhlooq jaisi makhlooq banaane ki koshish karta hai. Ye log ek zarrah, ek daana ya ek jau hi banaa kar dikhlaae'n. ²³⁰

Hazrat Ayesha رضي الله عنها ki ek riwayat mein hai ke Rasool Allah ﷺ ne farmaya: Qiyaamat ke din sabse ziyada sakht azaab un logo'n ko hoga jo paeda karne aur banaane mein Allah Ta'ala ki mushabehat karte hain. ²³¹

Hazrat Abdullah bin Abbas رضي الله عنه se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna ke: Har musawwir Jahannam mein jaaega. Iski banaai hui har tasweer ke badle, ek jaan banaai jaaegi jiske zariye is (musawwir) ko Jahannam mein azaab diya jaaega. ²³²

Hazrat Ibne Abbas رضي الله عنه se hi marwi hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs ne duniya mein koi tasweer banai, ise qiyaamat ke din is baat ka mukallaf banaya jaiga ke wo is taswer mein rooh phoo'nke magar wo isme rooh nahi phoo'nk sakega.

Abul Ehyaaaj kehte hain ke Hazrat Ali رضي الله عنه ne mujhse kaha: Kya main tujhe is kaampar naa bheju'n, jis par mujhe Rasool Allah ﷺ ne bheja tha, wo ye ke kisi tasweer ko mitaae aur kisi buland qabar ko zameen ke baraabar kiye baghair naa chodna. ²³³

Masaael

1. Tasweer banaane waalo'n ke liye sakht waeed aai hai.
2. Tasweer utaarne ki illat aur wajah ye hai ke amal Allah Ta'ala ki jaanib mein bohot badi be-adabi hai, jaisa ke Allah Ta'ala ne farmaya: Us shakhs se badaa zaalim kaun hoga, jo meri makhlooq jaisi makhlooq banaane ki koshish karta hai.
3. Isme Allah Ta'ala ki qudrat aur makhlooq ki aajizi aur kamzori ka bayan hai ke ye log ek zarrah ya ek daana ya ek jau hi banaa kar dikh laae'n.
4. Tasweer banaane waalo'n ko sabse ziyada aur sakht azaab hoga.
5. Allah Ta'ala har tasweer ke badle ek jaan paeda karega, jiske zariye tasweer banaane walo'n ko Jahannam mein azaab diya jaaega.
6. Musawwir ko iski banai har tasweer mein rooh phoo'nkne ka mukallaf banaya jaaega.
7. Isme ye bayan bhi hai ke tasweer jaha'n bhi ho ise mitaadene ka hukum hai.

²³⁰ Bukhari & Muslim

²³¹ Bukhari & Muslim

²³² Bukhari & Muslim

²³³ Muslim

Baab: 62 Kasrat Se Qasm Uthaana

Irshad e Ilaahi hai:

Aur Tum Apni Qasmo'n Ki Hifaazat Karo. ²³⁴

وَاحْفَظُوا أَيْمَانَكُمْ.

Hazrat Abu Huraira رضي الله عنه se marwi hai ke maine Rasool Allah ﷺ ko ye farmate hue suna: Qasam saman ke liye mufeed (yaane farokht karna ka zaria) to hai, magar isse barkat khatam ho jaati hai. ²³⁵

Hazrat Sulaiman عليه السلام se marwi hai ke Rasool Allah ﷺ ne farmaya: 3 qism ke log aise hain (Qiyaamat ke din) jin se Allah Ta'ala naa to baat karega aur naa unhe'n (gunaho'n se) paak karega aur unke liye dardnaak azaab hoga. 1. Boodha Zaani, 2. Mutakabbir Faqeer, 3. Aur wo jisne Allah Ta'ala ko apna maal samjha hua hai ke qasam hi se khareedta hai aur qasam hi se bechta hai. ²³⁶

Hazrat Imran bin Hussain رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Meri ummat ka sabse behtar zamaana *Mera Zamaana* hai. Phir wo *Jo Iske Baad Hoga*, phir *Wo jo iske baad hoga*. Hazrat Imran رضي الله عنه kehte hain: Mujhe yaad nahi padta ke Aap ﷺ ne apne zamane ke baad 2 zamano'n ka zikar kiya tha ya 3 ka? Phir Aap ﷺ ne irshad farmaya: Phir tumhare baad aise log ho'nge jo baghair maa'nge gawahi de'nge. Khaaen ho'nge, amaanat-daar nahi ho'nge. Nazar maane'nge to poori nahi kare'nge aur unme motaapa zaahir hoga. ²³⁷

Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya: Sabse behtar log mere zamaane ke hain, phir wo jo unke baad aae'nge, phir wo jo unke baad aae'nge, iske baad aise log aae'nge, jinki gawaahi qasam se pehle aur qasam gawahi se pehle hogi. ²³⁸

(Yaane wo log naa gawahi ke baare mein ehtiyaat kare'nge aur naa qasam ke baare mein. Balke aanan faanan qasam aur gawahi ke liye taiyaar ho jaaen: Mutarjim)

Hazrat Ibrahim Nakhai رضي الله عنه farmate hain: Bachpan mein hame'n hamare buzurg gawahi aur ahed par qaaem rehne ke liye maara karte the.

Masaael

1. Qasmo'n ki hifaazat ki badi taakeed hai.
2. Ye khabar ke qasam samaan farokht karne ka zaria to hai, magar isse barkat khatam ho jaati hai.
3. Jo shakhs maal khareedne aur bechne ke waqt khwah ma khwah qasme'n uthaae, uske liye waeed shadeed hai.
4. Isme ye tambeeh bhi hai ke agar che asbaab gunah chotey hi ho'n, magar mailaan ke sabab sagheera gunah bhi kabeera gunah ban jaate hain.
5. Is mein un logo'n ki mazammat bayan ki gai hai jo talab kiye baghair qasme'n uthaate hain.
6. Aap ﷺ ne Quroon e Salaasa ya Quroon e Arba'a ki taareef aur uske baad jo hoga iski peshangoi farmai.
7. Isme un logo'n ki mazammat hai, jo gawahi talab kiye baghair gawahi ke liye taiyaar ho jaate hain.
8. Aslaaf e ummat chote baccho'n ko gawahi aur ahed par qaaem rehne ke liye maara karte the.

²³⁴ Surah Maeda: 89

²³⁵ Bukhari & Muslim

²³⁶ Tibrani (Saheeh)

²³⁷ Muslim

²³⁸ Muslim

Baab: 63 Allah Ta'ala Aur Uske Rasool ﷺ Ka Zimma Aur Zamaanat Dene Ka Hukum

Irshad e Ilaahi:

Aur Jab Tum Allah Ta'ala Se Ahed (Waasiq) Karo To Usko Poora Karo Aur Jab Pakki Qasme'n Khao To Unko Mat Todo Ke Tum Allah Ta'ala Ko Apne Oopar Zaamin Bana Chuke Ho, Allah Ta'ala Tumhare Tamaam Af-aal Se Baa-khabar Hai. ²³⁹

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Hazrat Bareedah ؓ se marwi hai ke Rasool Allah ﷺ jab kisi ko badi fauj ya kisi daste par ameer muqarrar farmate to ise Allah Ta'ala se darne aur apne ham safar musalmaano ke saath husn sulook se pesh aane ki wasiyyat karte aur farmate: Allah Ta'ala ki raah mein iska naam lekar ladaai karna aur har us shakhs se ladna jo Allah Ta'ala ke saath kufr ka irtekaab karta hai. Ladaai karna ya khayanat naa karna. Badd-ahedi naa karna. Muslaa naa karna (yaane kisi maqtool ke a'azaa na kaatna) aur naa baccho'n ko qatal karna. Jab mushrik dushman se tumhara saamna hua to unhe'n 3 baato'n ki pesh kash karna, agar wo unme se koi ek baat bhi maan le'n to manzoor kar lena aur jung se ruk jaana:

1. Sabse pehle unhe'n Islam ki dawat dena, agar wo ise qubool kar le'n to ise manzoor kar lena aur unhe'n Daar ul Kufr se Daar us Salaam ki taraf hijrat ki dawat dena aur unhe'n bataana ke agar wo hijrat kare'nge to unhe'n wo sab huqooq haasil ho'nge jo muhajireen ko haasil hain aur jo haar muhajireen ko bardasht karna padta hai unhe'n bhi bardasht karna hoga aur agar wo hijrat karne se inkaar kare'n to phir ye log in baduwi musalmano ki tarha ho'nge jin par Allah Ta'ala ka hukum jaari hai. Unhe'n maal e ghaneemat ya maal e fai se koi hissa nahi milega. Illa ye ke wo musalmaano ke saath jihad mein shareek ho'n.
2. Agar wo Islam qubool karne se inkaar kar de'n to phir unse jiziya talab karna, agar wo juziya dene par raazi ho jae'n to qubool kar lena aur jung se ruk jaana.
3. Agar wo juziya dene se bhi inkaar kar de'n to Allah Ta'ala se madad maa'ng kar unse ladaai karna aur jab tum qila'a band dushman ka muhasera karo aur dushman chaahe'n ke tum unhe'n Allah Ta'ala aur uske Rasool Allah ﷺ ki amaan, tahaffuz aur zamaanat dedo, to aisa hargiz naa karna. Balke apni aur apne saathiyo'n ke taraf se amaan aur tahaffauz dena. Is liye ke agar tum apna ya apne saathiyo'n ka zimma (zamaanat) tod-do to ye Allah Ta'ala aur uske Rasool ke zimme ko todne se kamtar hoga. Aur jab tum qila mein band kisi dushman ka muhasera karo aur wo chaahe ke tum ise Allah Ta'ala ke hukum o faisla par utaaro yaane unse sulah karlo to aisa bhi naa karna, tumhe kya ilm ke tum unke baare mein Allah Ta'ala ke faisle ko paa-sakoge ya nahi? ²⁴⁰

Masaael

1. Allah Ta'ala aur uske Rasool ﷺ aur musalmano ke zimme aur zamaanat mein farq hai.
2. Isme ye hidayat hai ke jab 2 khatarnaak surate'n darpesh ho'n to unme se jo asaan aur behtar ho ise ikhteyar kar lena chaahiye.
3. Aap ﷺ ka farman hai ke: Allah Ta'ala ki raah mein iske naam se jihad karo.
4. Aap ﷺ ka irshad hai ke: Jo kufr billah ka murtakib ho isse lado.
5. Aap ﷺ ka irshad hai ke: Allah Ta'ala se madad talab karo aur kuffar se qitaal karo.
6. Allah Ta'ala aur Ahle Ilm ke hokum aur faisla mein farq hai.
7. Isse saabit hota hai ke ba-waqt e zaroorat Sahabi bhi hukum ya faisla kare to wo bhi nahi jaanta ke ye hukum aur faisla Allah Ta'ala ke hukum ke mutabiq hai ya nahi.

²³⁹ Surah Nahal: 91

²⁴⁰ Muslim

Baab: 64 Allah Ta'ala Par Qasam Khaana

Hazrat Jundub bin Abdullah ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya: Ek aadmi ne kaha: Allah ki qasam! Allah Ta'ala falaa'n aadmi ki maghfirat nahi karega. Allah Ta'ala ne farmaya: Ye kaun hota hai jo mujh par qasam uthaata hai ke main falaa'n ki maghfirat nahi karu'nga. Maine iski maghfirat kardi aur teri (yaane qasam uthaane waale ke) amaal zaaya kar diye. ²⁴¹

Hazrat Abu Huraira ؓ ki hadees mein hai ke: Ye kehne waala ek aabid o zaahid shakhs tha, Hazrat Abu Huraira ؓ farmate hain ke usne sirf ek aisee baat kardi jisne iski duniya o aakhirat ko tabah karke rakh diya.

Masaael

1. Allah Ta'ala par qasam uthaane se tahzeer o takhweef hai.
2. Dozakh insan ke tasme se bhi ziyaada qareeb hai.
3. Jannat bhi insan ke aise hi qareeb hai.
4. Is hadees mein Nabi ﷺ ke darj e zail farman ki tasdeed o taa'eed hai ke: Basaa auqaat insan koi aisa kalma keh jaata hai, jisse iski duniya o aakhirat barbaad ho jaati hai.
5. Baaz auqaat insan ki kisi aise sabab se bakhshish ho jaati hai, jo iske yaha'n intehaai naapasandida hota hai.

Baab: 65 Allah Ta'ala Ko Sifaarshi Ke Taur Makhlooq Ke Saamne Nahi Pesh Kiya Jaa Sakta

Hazrat Jubair bin Muta'am ؓ se marwi hai ke ek baduwi Nabi ؓ ko kehne laga: Yaa Rasool Allah ﷺ Jaane'n talaf ho gae'n, bacche bhooke mar gae aur maal barbaad ho gaya. Aap ﷺ hamare liye apne Rabb se barish ki dua farmae'n. Hame Allah Ta'ala ko Aap ﷺ ke paas aur Aap ﷺ ko Allah Ta'ala ke huzoor sifaarshi ke taur par pesh karte hain. Aap ﷺ ne (iski baat sunkar) baar baar SubhanAllah SubhanAllah padha. Aap ﷺ ba-dastoor SubhanAllah padhte rahe. Yaha'n tak ke iska asar Sahaba Ikram ؓ ke cehro'n par zahir hua. Phir Aap ﷺ ne farmaya: tujh par afsos! Kya tu jaanta hai ke Allah Ta'ala kya hai? (yaane iska kya muqam aur kya shaan hai?) Allah Ta'ala ki shaan isse kahee'n buland hai, ise kisi ke saamne sifaarshi ke taur par pesh nahi kiya jaa sakta. ²⁴²

Masaael

1. Aap ﷺ ne: *"Ham Allah Ta'ala ko Aap ﷺ ke paas sifaarshi ke taur par pesh karte hain"* kehne waale baduwi par nagawaari aur inkaar ka izhaar farmaya.
2. Baduwi ki baat se Aap ﷺ ka chehra e mubaarak is qadar mutaghaiyyar hua ke uske asaraat Sahaba Ikram ؓ ke cehro'n par bhi zahir hue.
3. Aap ﷺ ne A'araabi ki baat ke doosre hisse *"Ham Aap ﷺ ko Allah Ta'ala ke paas sifaarish pesh karte hain"* par nakeer nahi farmai.
4. SubhanAllah ke mafhoom o tafseer par tambeeh hui hai.
5. Ye bhi saabit hua ke Musalman (Sahaba Ikram ؓ), Rasool Allah ﷺ ki khidmat mein hazir hokar Aap ﷺ se barish ki dua karaaya karte the.

²⁴¹ Muslim

²⁴² Abu Dawood

Baab: 66 Aap ﷺ Ka Gulshan e Tauheed Ki Hifaazat Farmana Aur Shirk Ke Raasto'n Ko Band Karna

Hazrat Abdullah bin Shaqeer رضي الله عنه ne kaha: Main Banu Aamer ke ek wafad mein Rasool Allah ﷺ ki khidmat mein hazir hua. Ham ne kaha: Aap ﷺ hamare sardar hain. Aap ﷺ ne farmaya: Sardar to sirf Allah Tabaarak o Ta'ala hai. Phir hamne kaha: Aap ﷺ muqam o martaba mein ham sab se afzal aur bohut ziyaada ehsaan karne waale hain. Aap ﷺ ne farmaya: "Ye" yaa is tarha ki (jaaez aur munaasib) baat kaha karo, aur (khayal rakhna ke) shaitan tumhe kahee'n phaa'ns naa le. ²⁴³

Hazrat Anas رضي الله عنه se marwi hain ke chand logo'n ne kaha: Aye Allah ke Rasool ﷺ Aur Aye ham sab se behtar aur hamare behtar ke bete! Aur aye hamare sardar aur hamare sardar ke bete! Aap ﷺ ne farmaya: Aye logo! Tum wohi baate'n karo, jo tum karte ho, kahee'n shaitan tumhe'n behkaa naa de. Main Muhammad ﷺ Allah Ta'ala ka banda aur uska rasool hu'n. Main nahi chaahta ke tum mujhe mere is martabe aur muqam se badhaado jo Allah Ta'ala ne mujhe ataa kiya hai. ²⁴⁴

Masaael

1. Mubaalagha amezi se logo'n ko daraana.
2. Jis shakhs ko "Aap hamaare sardar hain" kaha jaae, ise jawab mein kya kehna chaahiye?
3. In logo'n ne agarche baat saheeh kahi thi, magar iske bawajood Aap ﷺ ne farmaya: ke "Shaitan kahee'n tumhe'n phaa'ns naa le"
4. Aap ﷺ ke farman: ke "main nahi chaahta ke tum mujhe Allah Ta'ala ke diye hue muqam o martaba se badhaa do" ki wazaahat hui.

Baab: 67 Allah Ta'ala Ki Azmat o Rifa'at

Irshad e Ilaahi hai:

Aur Unho'n Ne Kama Haqqahu Allah Ta'ala Ki Qadar Nahi Ki, Qiyaamat Ke Din Saari Zameen Uski Mutthi Mein Hogi Aur Saare Asman Uske Daa'e'n Hath Mein Lapetey Ho'nge. Allah Ta'ala Un Logo'n Ke Shirk Se Paak Aur Buland Hai. ²⁴⁵

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ

Hazrat Abdullah bin Masood رضي الله عنه se marwi hai ke, ek Yahoodi Aalim Rasool Allah ﷺ ke paas aakar kehne laga: Aye Muhammad ﷺ Ham (apni kitab mein ye baat likhi hui) paate hain ke Allah Ta'ala qiyaamat ke din saare asmaano'n ko ek ungli par, tamaam zameeno'n ko ek ungli par, tamaam darakhto'n ko ek ungli par, paani ko ek ungli par, keechad ko ek ungli par aur baaqi tamaam makhluqaat ko ek ungli par rakh kar farmaega: Main hi baadhshah hu'n. Aap ﷺ (iski baat sunkar bataur e tasdeeq) ha'ns pade. Hatta ke Aap ﷺ ki daadhe'n numaya'n ho gae'e'n. Phir Aap ﷺ ne ye ayat tilaawat farmai: Aur Inho'n Ne Kama Haqqahu Allah Ta'ala Ki Qadar Nahi Ki, Qiyaamat Ke Din Saari Zameen Iski Mutthi Mein Hogi Aur Saare Asman Iske Daa'e'n Hath Mein Lapetey Ho'nge. ²⁴⁶

Aur ek hadees mein ye alfaaz hain: Aur (Allah Ta'ala qiyaamat ko) tamaam pahaad aur darakhto'n ko ek ungli par rakhega, phir inko hilaa kar kahega main hi baadhshah hu'n, main hi Allah hu'n.

Ek riwayat mein you'n hai ke: Allah Ta'ala tamaam asmaano'n ko ek ungli par aur paani aur keechad ko ek ungli par aur baaqi tamaam makhluqaat ko ek ungli par rakhega.

²⁴³ Abu Dawood (Sanad Jaiyyad)

²⁴⁴ Nasai (Sanad Jaiyyad)

²⁴⁵ Surah Zumar:67

²⁴⁶ Bukhair, Muslim, Tirmizi, Nasai, Musnad Ahmad

Ek aur jaga Hazrat Abdullah bin Umar رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala qiyaamat ke din asmaano'n ko lapet kar apne dast e raast mein lega aur farmaega main hi badhshah hu'n (Zameen mein) sar-kashi aur takabur karne waale (aaj) kaha'n hain? Phir Allah Ta'ala saato'n zameeno'n ko lapet kar apne baa'e'n hath mein lekar farmaega: Main hi baadshah hu'n (zameen mein) sarkashi aur takabbur karne waale (aaj) kaha'n hain?

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Aur Hazrat Abdullah bin Abbas رضي الله عنه ne kaha: Saato'n asmaan aur saato'n zameene'n Allah Rahman ke hath mein you'n ho'nge jaise tumhare hath mein raai ka daana hota hai.

Ibne Jareer رضي الله عنه kehte hain ke mujhe Yunus ne hadees bayan ki, wo kehte hain ke hame'n Ibne Wahab ne khabar di. Wo kehte hain Ibne Zaid ne kaha ke mujhe mere baap ne bayan kiya ke Rasool Allah ﷺ ne farmaya: Saato'n asmaan kursi ke bil-muqaabil you'n hain, jaise 7 dirham kisi dhaal mein daal diye jaa'e'n.

Aur Hazrat Abu Zar Ghaffari رضي الله عنه kehte hain: Maine Rasool Allah ﷺ ko ye farmate suna ke: Allah Ta'ala ki kursi iske arsh ke muqable mein you'n hai, jaise lohey ka ek kadaa kis wasee o areez maidan mein phe'n diya jaae.

Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke pehle aur doosre asmaan ke darmiyan 500 saal ki masaafat hai. Isi tarha har asmaan se agle asmaan tak itna hi faasla hai aur saatwe'n asmaan aur kuris ke darmiyan aur kursi aur paani ke darmiyan bhi 500 saal ki masaafat hai. Allah Ta'ala ka arsh paani ke oopar hai aur Allah Ta'ala arsh ke oopar hai (yaad rakho!) tumhara koi amal is (Allah Ta'ala) se posheeda nahi. (Ye hadees Ibne Mahdi ne Hammad bin Salma se aur unho'n ne Aasim se aur unho'n ne Zar se bayan ki Abdullah ke tareeq se marwi hai aur ise Masoodi ne Aasim, Abu Wael aur Abdulla رضي الله عنه ke waaste se riwayat kiya.

Haafiz Zahabi ka qaul hai ke "Is hadees ki aur bhi sanade'n hain"

Hazrat Abbas bin Abdul Muttalib رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Kya tum jaante ho ke zameen aur asmaan ke darmiyan kitna faasla hai? Hamne kaha: Allah Ta'ala aur uska Rasool hi behtar jaante hain. Aap ﷺ ne farmaya: Unke darmiyan 500 saal ki masaamat hai aur har asmaan se doosre asmaan tak 500 saal ki masaafat hai aur har asmaan ki motaai 500 saal ki masaafat ke baraabar hai, satwe'n asman aur arsh e ilaahi ke darmiyan ek samandar hai. Iske neeche aur oopar waale hisso'n ke darmiyan bhi itna hi faasla hai. Jitna zameen aur asmaan ke darmiyan hai aur Allah Ta'ala iske oopar hai. Bani e Aadam ke amaal mein se koi amal isse posheeda aur makhfi nahi.

Masaael

1. Quran e Kareem ki ayat
2. Is hadees mein mazkoor aur is jaisi deegar baaete'n Aap ﷺ ke zamana tak yahood mein maujood mahfooz thee'n. Chunache unho'n naa to in baato'n ka inkaar kiya aur naa koi taaweel ki.
3. Rasool Allah ﷺ ke saamne yahoodi aalim ne jab in baato'n ka zikar kiya to Aap ﷺ ne iski tasdeeq farmai aur mazed taaed ke liye Quran e Kareem bhi nazil hua.
4. Yahoodi aalim ki in azeem ilmi baato'n par Aap ﷺ ka ha'nsna (khushi ki wajah se tha)
5. Allah Ta'ala ke haatho'n ka asbaat aur ye ke Allah Ta'ala ke dast e raast mein asmaan aur doosre hath mein zameen ho'nge.
6. Allah Ta'ala ke hath ke baaya'n hone ke saraahat hai.
7. Allah Ta'ala ka us waqt bade bade sarkash aur mutakabbireen ko pukare'nge.

8. Allah Ta'ala ke hath ke muqable mein asmaan aur zameen hain, jaise kisi ke hath mein raai ka daana hota hai.
9. Asmaan ki nisbat Allah Ta'ala ki kursi badi hai.
10. Kursi ki nisbat Arsh e Ilaahi badaa hai.
11. Arsh e Ilaahi, Kursi aur Paani ilaaheda ilaaheda cheeze'n hain.
12. Har 2 asmaano'n ka darmiyani faasla 500 saal ka hai.
13. Saatwe'n asman aur kursi ke darmiyani faasa ki wazaahat hui.
14. Kursi aur paani ke darmiyan masaafat ka bayan hua.
15. Arsh e ilaahi paani ke oopar hai.
16. Allah Ta'ala arsh ke oopar (mustawi) hain.
17. Zameen o asmaan ke darmiyan masaafat ka bayan hua.
18. Har asmaan ki motaai 500 saal ki masaafat ke baraabar hai.
19. Saato'n asmaano'n ke oopar jo samandar hai, iske neech aur oopar ke hisso'n ke darmiyan bhi 500 saal ki masaafat hai.

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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:") All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

https://archive.org/details/@rehan_syed_barey

Dua-go,

Rehan Syed Barey

15th Rajab 1438 - 12th April 2017

Ar Riyadh, Saudi Arabia
